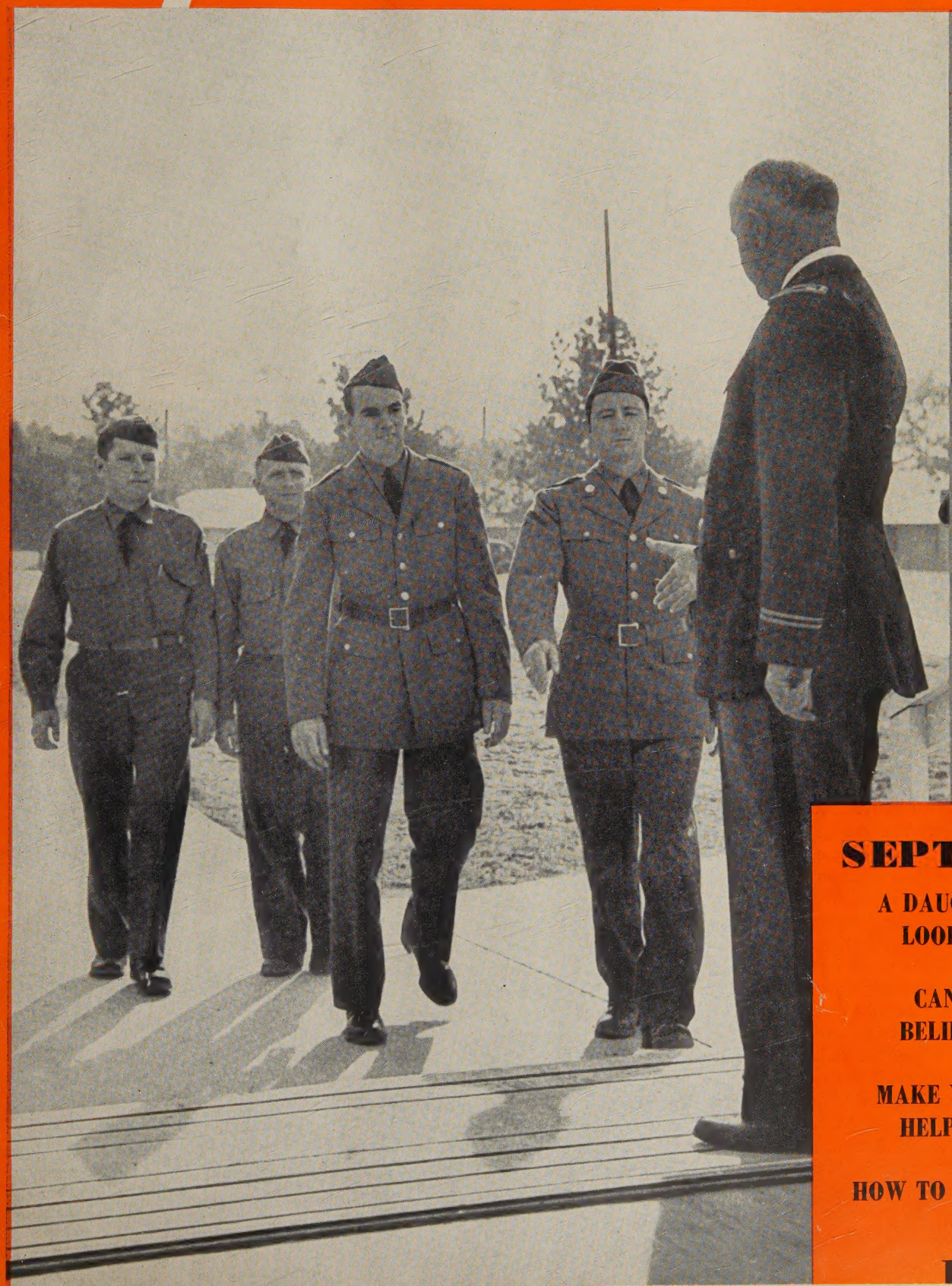
Baptist Leader



SEPTEMBER

A DAUGHTER-IN-LAW LOOKS AT INDIA

•

CAN CHILDREN BELIEVE IN GOD?

•

MAKE YOUR HOBBIES HELP YOU TEACH

•

HOW TO BEGIN WITH THE B. Y. F.

1942

"The Prodigal Son"

JEAN LOUIS FORAIN, 1852-1931

JEAN LOUIS FORAIN'S long life may be divided into two periods. During the first of these he was known chiefly as a humorist and as a drawer of satirical cartoons. He knew men, saw their weaknesses, and mercilessly exposed them. The second period dates from 1909, when he suddenly dropped his detached attitude toward religion. The change was profound, and he immediately directed all his energy and talent toward the production of a series of etchings depicting biblical subjects. In rapid succession he produced ninety-four, many of which are masterpieces. He gave to each of the familiar gospel stories a fresh and stimulating interpretation, as one may see from this reproduction of "The Return of the Prodigal Son."

Note how effectively the story has been told by means of lines only, and very few of them. Some of the lines are cut deep; they run true, and in their simplicity and directness are freighted with meaning. There are other lines which seem to wander aimlessly, but the highest art lies behind this apparent scribbling, for these lines also serve perfectly their intended purpose. This, as someone has said, is the mark of genius—"the skill to do more, with the will to refrain."

In all, Forain made five etchings of these two figures before he felt satisfied that in this one, the fourth of the series, he had done his best. We do not need to see the prodigal's face. His back, his rags, his bare feet, his discarded hat and stick, tell the story of his disgrace and repentance. He is seeking—and finding—peace and forgiveness upon the breast of his aged father, who stoops to kiss him and to raise him up.

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MARGARET M. CLEMENS
Children's Leader

STANLEY A. GILLET
Young People's Leader

MILES W. SMITH
Adult Publications

JOHN CALVIN SLEMP
Uniform Lessons

This Month

■ Three presidents of the Northern Baptist Convention, the Executive Secretary of the Publication Society, and the Secretary of the Christian Education Department set the pace, in this month's lead articles, for the 1942 Church School Advance.

■ It is a special privilege we have in giving our readers such a fascinating and informed article as "A Daughter-in-law Looks at India." Not often is it possible to have a writer give us such intimate glimpses that tell the everyday things we like to know.

■ "Something Out of Nothing," an article promised for this month, has been unavoidably delayed. We will announce it later.

Next Month

■ No two subjects that we can think of hold more interest than "What the Home Can Do" and "What the Church Can Do." Our readers will be delighted with the idea that two well-known writers, husband and wife, will discuss what the home and church *must* do for America now and in the future.

■ Christians who are not embarrassed when called on to pray in public are often at a loss for words when asked to say grace at the table. Why? One of our most gifted authors discusses this vital subject.

■ One of our own pastors, James P. Wilbourn, who this month gives us the article, "Can Children Believe in God?", will challenge us all with the account of his accomplishment in "I Am the Children's Pastor Too."

Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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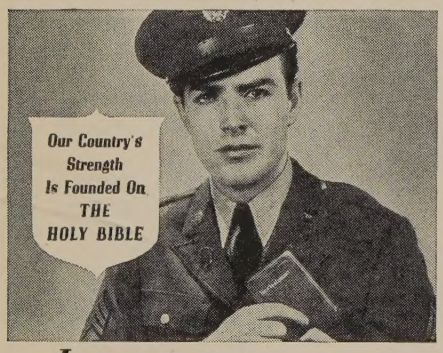

A President of the United States* once called the Holy Bible "The Rock of Our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

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**President Andrew Jackson*

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OF INTEREST TO BAPTISTS

■ Contributions to Protestant churches during the year 1941 increased by more than $17,500,000 over the previous year, according to statistics of the United Stewardship Council published in Cleveland by *Church Management*. A membership increase of over one million was reported for the same period. However, the statistics reveal a decrease in per capita giving—from $13.55 in 1940 to $13.33 in 1941.

■ Time for religious education will be allowed this fall to pupils in specified grades in five of Boston's public schools. Request for the release must come from the parents, and the instruction will be provided by the churches. The experiment will begin October 1, with the implication that if it works out well, it will be extended to all schools and all pupils.

■ The clergymen of the nation were called upon by the General Council of Congregational Christians at its biennial convention at Durham, N. H., to use every possible means to combat the evil of liquor among the armed forces of our country.

The council adopted the following resolution: "Whereas the armed forces of the United States are particularly exposed to the social destructive effects of the use of liquor, and whereas our churches are vitally concerned in the moral and physical welfare of men in the service, we recommend to our ministers that they exert themselves to the utmost to counteract these evils by scientific and educational methods."

■ Out of the evils of war certain good results are being achieved for social welfare and morale, Bertram Pickard, secretary of the Friends International Center at Geneva, said at the New England Institute of International Relations conference on the Wellesley campus.

In the postwar British world, he predicted that an increasingly social Christianity would join hands with a religious-minded labor movement.

He suggested that the shift of political power toward the trade unions was characteristic of British social progress and hinted that a working alliance between capital and labor had been formed, with the state holding the balance of power and looking after the interests of the consumer.

■ "We shall have lost the war if we lose the home," asserted the Rev. John A. Duffy, of Buffalo, in a statement deploring the employment of mothers in war industries. Such employment creates a social problem that imperils the integrity of the home, a problem that apparently can be solved easily if the city provides for the care of the children while their parents are at work.

"No easy solution of shifting responsibility for children from the parents to the community bodes anything but disaster to national life. The proper approach to the problem, since the protection of the home is far more fundamental than any other question involved, is to exhaust first of all the available potential supply of manpower, single women, and wives without children, and return from industry the mothers of children and put them back where they belong—in the home."

■ The movement toward unification of the Presbyterian and the Protestant Episcopal churches took a long step toward realization at Atlantic City when a joint committee of the two denominations, holding its semiannual session there, announced that it has reached "complete accord." Such a union would bring about a joint communicant membership of four million and a total constituency of eight million. Now the committee's statement of basic principles of union must be submitted to 276 presbyteries and 80 to 90 Protestant Episcopal dioceses for approval, revision, and possible rejection.

■ The Perrysville (Ohio) Baptist Church recently observed Family Day. Following the morning service was a fellowship dinner, then in the afternoon came an appropriate program. Each family was asked to provide a meal for a Chinese family of the size of their own by giving the value of their own dinner when the rice bowls were passed. The money thus secured was given to United China Relief, through the World Emergency Fund.

■ Ohio expects to have the use of a chapel trailer during September and October; most of the work will be done in the southern part of the state. The trailer will be accompanied in its travels by Rev. F. W. McDermott and a representative of The American Baptist Publication Society. Delegates to the Ohio Baptist Convention at Norwood will see it on exhibit.

■ "Take Christ, Live Christ, Give Christ" will be the theme of the Colorado B.Y.P.U. Convention to be held at Fort Collins next Thanksgiving. This program will be of vital interest to the youth of today's war-torn world and will deal with the problems with which they are confronted.

■ One in every five or six married women is gainfully employed. Most of them work through necessity.

OF INTEREST TO BAPTISTS

■ During the past year the Barrington Baptist Church, Chicago, co-operated in a union University of Life program for youth. It lasted for six Sunday evenings, and nearly one hundred young people attended the school. The church held a union vacation church school during the summer and also joined in union preaching services during July and August. The annual report showed an increase in church school attendance and also in giving to current expenses and missions.

■ The American Bible Society reports that 8,504 Bibles, 382,530 Testaments, and 169,113 portions of the Scriptures were distributed without charge to Army and Navy chaplains during the past year. In addition, 220,727 Testaments were sold to churches and communities for their own service men or those in near-by camps.

Sent out from the Society's stocks or purchased in Switzerland for the use of prisoners of war last year were 3,687 Bibles, 17,431 Testaments, and 48,862 portions in 25 languages.

Scriptures have been furnished to German, Japanese, and Italian internees in the United States and editions of Japanese Gospels and Testaments for further distribution are being printed. Among the new books published for prisoners of war were 20,000 Russian New Testaments, 400,000 Russian Gospels and 50,000 Modern Greek Gospels.

■ One of the questions frequently asked by reporters and interviewers of chaplains is this one: "Are soldiers interested in religion?" Already the answer has been given in the affirmative. The consolidated reports of the work done by chaplains during April of this year reveal that within that month there were 1,613 conversions, acceptances of Christ as Saviour, confessions of faith, reclamations, confirmations, and baptisms.

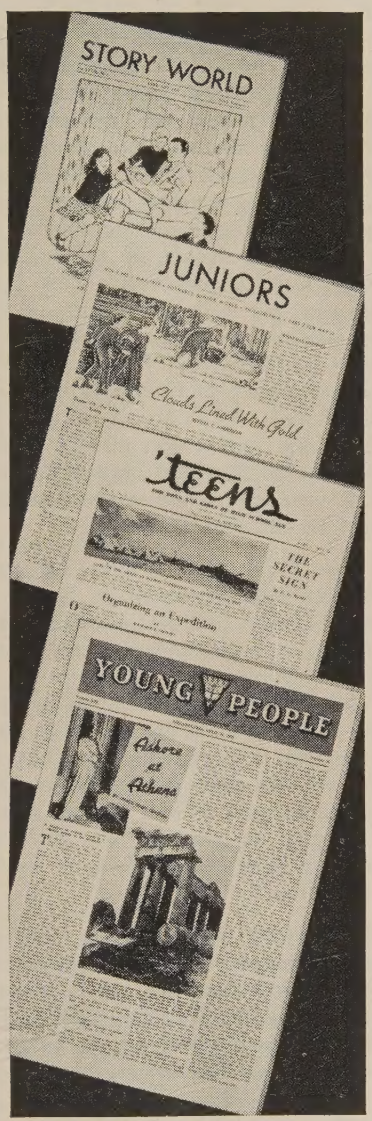
■ "Service to the boys in camp, uprooted from their homes by selective service, and to all the victims of war should be a most pressing and practical concern for Christians just now. The churches ought to lead in works of mercy. The hungry, the sick, the lonely, the refugees who crowd the highways of the world, the Japanese evacuees from the Pacific Coast, cry out for good Samaritans," says Pres. Albert W. Palmer, Chicago Theological Seminary.

This is exactly the type of service being rendered by Northern Baptists through the new $600,000 World Emergency Fund. Plan to contribute to it generously on the "Sunday of Sacrifice," December 6.

Nothing is more important than

HOLDING AND TRAINING OUR CHILDREN . . .

and this is one way to do it!



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YOUNG PEOPLE

News of the Baptist Youth Fellowship program will be a regular weekly feature in *Young People*. Its stories are from the pens of top-notch writers. Its articles are timely and always quotable. Eight pages printed in beautiful photogravure, size 11 x 16 inches, profusely illustrated. Price in quantities, 23 cents a quarter.

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OF INTEREST TO BAPTISTS

■ "The place of music in steadying national morale in time of crisis is pivotal and powerful. There is something unific in the mass singing of the great old hymns, patriotic songs, and anthems. Home, church, school, and state should be aware of the importance of music to inspire and unify in these days of tension."—EDGAR DEWITT JONES, from *The Etude Music Magazine.*

■ The Married People's Bible Class, of the First Baptist Church, Los Angeles, unanimously adopted a resolution calling upon their state representatives to "initiate and foster such legislation as shall lead to the absolute prohibition of the use of intoxicating liquors, including beer, wine, whiskey, and all such liquors containing more than one-half of one per cent of alcohol, for the duration of the present world war." This resolution was sent to the President and the Vice-president of the United States, the Cabinet members, the Senators, and the Representatives from California in Washington.

If a similar action were taken by every church in the Northern Baptist Convention, it would be sure to make a mighty impact on our officials.

■ Judge Frank Yuse, Police Judge of Spokane, Wash., pointed a finger at Police Court records showing that drunkenness cases in April were nearly double those of a year ago.

"The increasing drunkenness in Spokane is a serious matter," he said. "Perhaps it is due to the war, but we can't win the war by getting drunk. Sobermindedness, as well as work, blood and sorrow, is needed. We can't go about our daily tasks efficiently unless we are sober."

■ Every fourth Sunday of the month is Youth Emphasis Sunday in the Green Camp (Ohio) Baptist Church, reports Rev. Charles W. Harmon, pastor. On that day the young people have charge of the morning worship service.

CONGRATULATIONS TO

■ **The Baptist Church, of Ambler, Pa.,** on the completion of 108 years of service to its community. Under the leadership of its pastor, Rev. J. William Dow, the members recently paid the last thousand dollars on a mortgage and also added fifteen new members to their fellowship.

■ **Mrs. G. H. Roberts,** who was honored by the First Baptist Church, of Hampton, Iowa, for 50 years of service as their organist.

■ **The Iowa Baptist Convention,** 100 years old. An appropriate celebration

Top of the List for Fall Reading!

IT BEGAN IN BURMA

By RANDOLPH L. HOWARD

An intriguing account of the Baptists — foreign and Burmese — who live along the "Judson trail" amidst all the fighting and the bombing. It is the plain story of their trials and triumphs . . . . of Case and Seagrave, and the rest.

The Today mentioned so often in these pages is ended. Yet there runs through the narrative a silver cord of belief in Burma and the Burmese reaching from the Judsons to the present. Typical attitude is that of Dr. Brayton Case writing home to say: "If I ran off now there would be no one here to find food . . . . so I'm sticking!"

Cloth, $1.00 Paper, 60 cents

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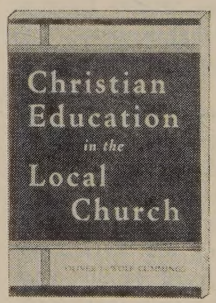

By OLIVER DEW. CUMMINGS

This practical book points out the need for unifying the educational program of the church, and then goes on to explain ways and means of doing it. It discusses both graded and uniform lessons, equipment, curriculum and worship. It considers the "wider reach" of the church school and tells how leaders may be found, enlisted, and trained. It discusses the church as an educational institution, but it avoids the pitfalls of separating education and evangelism. It puts evangelism *at the very heart* of education in the church.

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TOPIC

NOTHING develops leadership like a rousing good discussion! The subject for October 4 and the Alternate Topics for the quarter are concerned directly with the work of the Baptist Youth Fellowship program. You'll need *Topic* this fall above all. Only 10 cents a copy in quantities of ten or more to one address.

DATED TOPICS

Oct. 4—This Generation—with Christ—Can Change the World	*Oliver deWolf Cummings*
Oct. 11—Our Churches Make Democracy Work!	*Frederick B. McAllister*
Oct. 18—Is the Golden Rule for a Golden Age?	*Fred M. Webber*
Oct. 25—Baptist Missions in Mexico	*Charles S. Detweiler*
Nov. 1—Choose Your Job!	*Talmage C. Johnson*
Nov. 8—Why Observe the Lord's Supper?	*George M. Derbyshire*
Nov. 15—Wealth in Our Interdependent World	*Frances D. Anderson*
Nov. 22—Thanksgiving in Everyday Living	*Robert H. Eads*
Nov. 29—Drama Goes to Church	*Lucy Wetzel McMillin*
Dec. 6—Baptists in Assam	*Walfred Danielson*
Dec. 13—You'll Never Be Independent!	*Clarence W. Cranford*
Dec. 20—Joy to the World	*T. M. Atkinson*
Dec. 27—A Word from the Wise	*Edward Hughes Pruden*

ALTERNATE TOPICS

Dare To Be Christian! . . . . *Unit by R. Alfred Hassler*
(A unit of five discussions on the Baptist Youth Fellowship's Plan of United Youth Action for Christ)

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OF INTEREST TO BAPTISTS

has been scheduled to coincide with the annual meeting, October 13-16, at Cedar Rapids.

■ **The Nebraska Baptist State Convention,** which is celebrating its seventy-fifth year. Their annual convention will meet in October also, at Lincoln.

■ **Dayton Memorial Church, Dayton, Ohio,** now 50 years old. At their anniversary service the pastor, Rev. Ray J. Hunter, preached on the theme, "The Lure of the Far Horizon."

■ **Rev. Brewster Adams, pastor of the First Baptist Church, Reno, Nev.,** who has completed 32 years of service in that pastorate.

■ **The First Baptist Church, Germantown, Philadelphia,** which has attained its ninetieth birthday. At one of the special services, 25 members attended who have been in active fellowship during a fifty-year period.

ROCKS AND ROSES
Out of the Mailbag

Editor, LEADER
Dear Sir:

I read with so much interest your article in the BAPTIST LEADER in regard to the home department of the Sunday school that I obtained a copy of *Home* and gave it to my pastor, Rev. William Cummings. We both liked it so much that we are planning to start a home department in connection with our school in the fall.

Yours truly,
BERTHA L. COGSWELL

Mr. B. Browser
My dear Friend:

Please accept my thanks and gratitude for your fine review of my biography, *Walter Rauschenbusch.* I appreciate more especially your own keen insight as evidenced by such a sentence as, "We need the social conscience and the Christian optimism that were so magnificently displayed by this man of God," and how much! I wrote the biography partly as a labor of love, but wholly out of a sense of duty and responsibility. I believe now is the time when the so-called individual gospel and the so-called social gospel should be welded together, as they were in the soul and mind of Rauschenbusch, to compose the one and only sufficient gospel for our day and generation.

Thank you sincerely and with warmest greetings.

Faithfully yours,
D. R. SHARPE

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at evening time it shall be light" ZECH. 14:7

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This is the time to order the big new October-December, 1942, quarter with its special Christmas devotions, its selections for servicemen. There is a Scripture selection for the day, a key verse, and a human interest story, simply told to illustrate the theme of the lesson. Prayer suggestions, meditations and an inspiring poem are included.

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GENTLEMEN:

Please enter my subscription to *The Secret Place* for one year.

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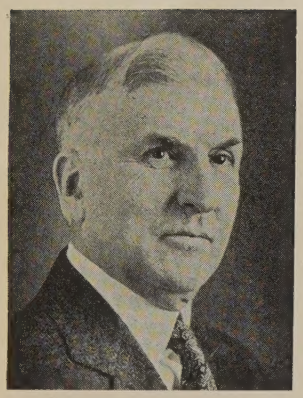
BL 9-42

IN August 1940 Judge E. J. Millington, then President of the Northern Baptist Convention said:

"It is a great privilege to speak directly to you all concerning the importance of the Baptist Church School Advance.

"This is the one enterprise which promises the largest possible results for the future. I believe that the wisdom, the timeliness, and the importance of the Baptist Church School Advance movement are clearly apparent to every member of our great constituency, and that we shall be happy to combine our resources in this effort."



Dr. William A. Elliott,

President of the Northern Baptist Convention in 1941, addressed the following words to all pastors and church workers:

"No movement launched by our denomination has won such generous and general favor as the Baptist Church School Advance. It must go forward with increasing momentum if we are to take the sag out of our church school attendance and bring the impact of Christianity to bear upon our communities.

"Let us get this straight in our thinking: There will be little democracy to preserve if we lose the first line of defense in our nation, namely, the line of moral character: religious intelligence and conviction.

"As Baptists of America we can do no better in building National Defense than by giving ourselves anew to the promotion and extension of the Baptist Church School Advance. I am committed to the movement beyond recall, and I earnestly urge pastors and workers to give fullest support and allegiance to the problem."

And, Now, in 1942...

NORTHERN BAPTIST CONVENTION
15TH FLOOR
152 MADISON AVENUE
NEW YORK, N. Y.

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CLARENCE M. GALLUP, D. D., RECORDING SECRETARY
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GENERAL DIRECTOR OF PROMOTION
THE COUNCIL ON FINANCE AND PROMOTION

OFFICE OF THE PRESIDENT
2 BRADFORD COURT, NEWTON CENTRE, MASS.

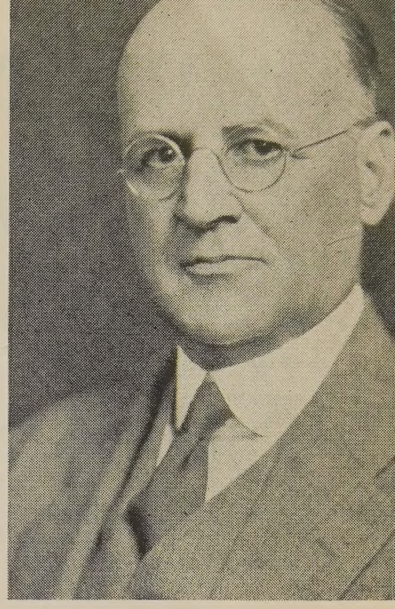
July 7, 1942

Mr. Richard Hoiland,
Director, Baptist Church School Advance,
1701-1703 Chestnut St., Philadelphia.

My dear Hoiland:

For the past fifteen months I have been the pastor of the First Baptist Church of Lynn, Massachusetts. On May 31 this church recognized, by appropriate ceremonies and gift, Miss Gertrude Callis, who has had a perfect record of church school attendance for twenty years.

Dr. Joseph C. Robbins, President of the Northern Baptist Convention, Writes a Letter:



Dr. Robbins, son of a Baptist minister, graduated from Brown University and Newton Theological Institution; served eight years as missionary in the Philippines, twenty-four years as Foreign Secretary of the American Baptist Foreign Mission Society; is now the honored president of the Northern Baptist Convention.

Miss Callis, in her own person, is a wonderful illustration of the five-point program of the BAPTIST CHURCH SCHOOL ADVANCE. As a wee girl she was brought into the church school. She came under the influence of a good teacher, with whom she studied the Bible and learned of God and Jesus Christ. In the most natural way Gertrude committed herself to Jesus Christ as Lord and Saviour. She became a regular supporter of the church, church school, young people's meeting, and a giver of record to the local church and to missions.

Our church sent her to Ocean Park, Me., for the School of Methods, where she received that basic training that has fitted her so well for the responsibilities of the positions she now holds. She is a member of the senior choir, the director of the junior choir, superintendent of the junior Christian Endeavor, teacher of a class of girls in our church school, and a member of a number of our important church committees.

Miss Callis has a responsible clerical position in the school department of the city of Lynn. She is active in denominational and interdenominational young people's work in the city and state. While not yet 25 years old, with her attractive, intelligent, buoyant personality, she is one of the most talented, efficient, and dependable workers in this large church. She is an influence for good wherever she goes, and a builder of a better world.

What the First Church, Lynn, did for Gertrude Callis, in reaching her for Christ, in teaching, winning, enlisting, and training her for service, other churches can do for the boys and girls in their communities.

The BAPTIST CHURCH SCHOOL ADVANCE is one of the most practical and helpful movements in the world today. Surely the Baptists and the Baptist Churches will give themselves wholeheartedly in these coming months to our Church School Advance Program.

Sincerely yours,

J C Robbins

JCR:mfk

A PLAN *for* CHRISTIAN ADVANCE

By LUTHER WESLEY SMITH

ANY Sunday school can increase its enrollment.

You may refuse the challenge, deny the need, plead business, or declare your situation impossible—still the fact remains: Your church school can *increase*. You and a few others can insure this—achieve a notable *increase* in numbers, in faith, and in courage. It has happened so often in every kind of Northern Baptist Sunday school in the last two years that it is no longer a matter of guesswork. Other Sunday schools—just like yours, the size and the condition of yours—have *INCREASED.* God has honored their honest, earnest effort.

A fine-looking, square-shouldered, young man came into our Chicago branch store the other day while I was there. "Don't you remember me?" he asked. "You spoke in our church on the first Sunday in February. I was introduced to you as the Sunday school superintendent. And was my face red when you asked me how our Sunday school had been doing in the Advance!

"Until then," he continued, "we hadn't done anything to be proud of. We hadnt had any increase. But starting that day, I went to work, and others worked with me. I mean we *really worked.* And since then we have had an increase of 18 per cent in the average attendance in our school."

After a two years' Baptist Church School Advance achievement shall we stop, rest, when America, as never before, needs Christian teaching? Shall we change to something else? After Advance, shall we turn back? Retreat? When, where did Baptists ever practice retreat?

Over a thousand questionnaires from small churches and large, rural and city —from those church schools that have plugged along without any gains and from those that report 5 per cent, 10 per cent, 25 per cent increases and more—a thousand replies tell us with unmistakable accuracy why some, why hundreds of our Baptist church schools have succeeded. This is what they tell: Those church schools that put forth zeal and effort—*increased!*

Of course, they used certain plans. And the plans they used, the handful of methods that one school after another employed, constituted in themselves the key to victory. Now these tried-and-proved methods have been brought together as "A Plan for Christian Advance."

Dr. Smith's recent series of national broadcasts on Christian teaching were a clarion call to American Baptists

On one page (see June BAPTIST LEADER), and now on one poster, which you can secure for your Sunday school assembly room, are a list of simple, practical things to do. They make a definite, workable plan, which, if carried through, will guarantee success to any church school.

What could be more reasonable, more timely, more challenging for any given Sunday school to accept than that? To think through, pray through, and follow through certain definite activities that already have proven to be the steps that any Sunday school can take and, by concerted effort, be assured of winning glorious victories for Christ and his church?

In this way the *third year* of the Church School Advance now brings us a greater Plan for Christian Advance. One that is well suited to the needs of any church, in any community, this year —now!

What are we—you and I—going to do about it? Forget it? Be busy here and there and ignore it? Try it half-heartedly? Baptists have never surrendered to difficulties that threaten progress. Shall we surrender now to conditions—changing population, longer working hours, depletion of our ranks of young men and women who go off to military service, or to defense centers? Retreat in the face of this? Never!

During 1941 and 1942 some 26,000,000 Americans will change residence. Think what that means! Almost one-fourth of our families with their children will be uprooted from home communities and set down elsewhere. How difficult it is to put down new roots in a strange environment! And of the adjustments all these people must make, what will be more difficult than for them to adjust themselves spiritually — to find new church homes? How many families do you know who once removed from their home community, and were lost to the church?

Consider what this will mean for America if Christians do not see that here is a great section of America's people who, to change the figure of speech, may be left to drift away. What if someone does not give them spiritual anchorage? When the postwar storms of economic depression, social and economic stress, beat upon the lives of this vast population, if they are unreached with Christian teaching, who can predict the catastrophe that will befall them and us? What if, confused, dismayed, disillusioned, they turn to some political or social "ism" for security? Nothing will save us if under God we forget the Master's warning, "I was a stranger, and ye took me not in."

There are only 70,000 Protestant ministers in our land. This number of preachers, however fine and consecrated, can never reach, without your help, the 26,000,000 of whom we are thinking now. But there are more than 2,000,000 Sunday school teachers in America. Add to that number another 2,000,000 of earnest youth and adults who can be enlisted to take their place beside our church and church school workers. Such a host as this, dedicated to the task, could reach every individual in every community, extend the hand of Christian friendship and concern, give persuasive invitations to every one unreached until America is won for Christ through the ministry of Christian teaching. Catch the vision of that possibility, and you will understand Christ's way — the reaching, teaching, winning strategy—by which the most

needy one-fourth of our people can find friendliness and spiritual security. Even if yours is not a defense center, if it is just an average community, still there are in your community more unreached people than are now in your churches.

Success is yours if you study, pray, and work it through. No one need remind you and me that never was there a more critical hour in our nation's history, morally and spiritually. Christ calls every pastor, every superintendent, every church school worker, every church member to his Kingdom for such a time as this.

Russell H. Conwell, one of the greatest yet humblest servants of Christ America has ever had—who accomplished the impossible for Christ—once said to an audience of university students:

"Young men and young women, would you know the one pearl of wisdom, the pearl of great price, which I, an old man, would pass on to you who come after me, if you would take it? Very well, then, it is this: YOU DO NOT EVEN NOW DREAM OF WHAT YOU COULD ACCOMPLISH UNDER GOD, IF YOU WOULD ONLY TRY!"

Are there any words Christ would have us take to heart more than these?

Any Sunday school can increase—that means yours—if it will only try.

All Together Then—Let Us ADVANCE!

By RICHARD HOILAND

Step by step, through faith and work, we shall go forward!

AFTER two years of thrilling, inspiring, faith-restoring experience in hundreds of churches, we know now it can be done!

IT all depends upon the degree of vision and consecration and determination we can muster for the task.

ANY church willing to follow certain clearly defined steps can have an advance, or increase its gains of the past two years.

What are those steps?

. . . . In the beginning, **Prayer.** 1942 Advance must begin with that; let's start from our knees. If it does not begin there, it gets a false start, and the whole building will be founded on sand. The church began at Pentecost, and the Advance must have pentecostal power!

. . . . **A United Church.** The entire local membership must accept responsibility for Advance. This cannot be a half-hearted, word-of-mouth approval: it must be a spiritual dedication.

. . . . **The Enthusiastic Co-operation and Leadership of the Pastor.** He is the "key man," and without him it is hard to make the program "go." There should be no trouble in securing this; the ministers of the Northern Baptist Convention are lavish in their praise of the program of the Baptist Church School Advance.

. . . . **An Efficient and Consecrated Chairman, or Director of Advance, and a Lively Advance Committee.** The experience of the past two years proves that, without such a director and committee, it makes no difference what any one else does, nothing of any consequence will happen, except that the individual workers will become discouraged, and the effort will be abandoned.

. . . . **Regular Monthly Workers' Conferences.** At these meetings, progress should be reviewed and plans developed for the months ahead. The plan and program must be kept constantly before the people of the church. To let your publicity die for a single week is to jeopardize the life of the Advance.

. . . . **Meetings of the Advance Committee Again and Again and AGAIN.** Every element in their program must be planned co-operatively and with the full approval of all leaders and departments involved. Clear thinking and understanding at this point will make for unity and fellowship all along the way.

. . . . **The Careful, Systematic Study of Advance Materials.** These are found in Work Kit III. Make wise use of the posters and tracts and other resources.

. . . . **Finally, at Least One Well-Organized, Well-Conducted Visitation Campaign.** Make no mistake about it—visitation is at the heart of the Advance. Several tried-and-proved plans are outlined in the Advance Manual for 1942. Use any one or all of these plans, or develop your own—but VISIT!

A Daughter-in-law Looks at INDIA

By MRS. T. BOSE

MY husband is the eldest son of an orthodox Hindu family. He has spent eighteen years in America, where he has achieved some success in scientific fields. To this America we have just returned from India on a trip that was a nightmare of submarine-dodging. We sailed for days, and blacked-out nights, wondering why it was growing colder as we approached what we thought was Honolulu. We found ourselves in Australia, having been driven far off our course to avoid torpedoes. Weeks after we were due, we finally docked at San Pedro, Calif.

Almost from the moment I landed I've been questioned about India. As Americans we know so little about that country and that people! We may know the political status, the population, the value of exports! But we can't feel close to a people until we know how they eat, how they dress, what they think and do in everyday life. I think I know the Indians, because for the past four years I've worn a *sari* (an Indian dress), cooked on a *unan* (a small mud stove), lived within the restrictions and according to the customs of an Indian wife.

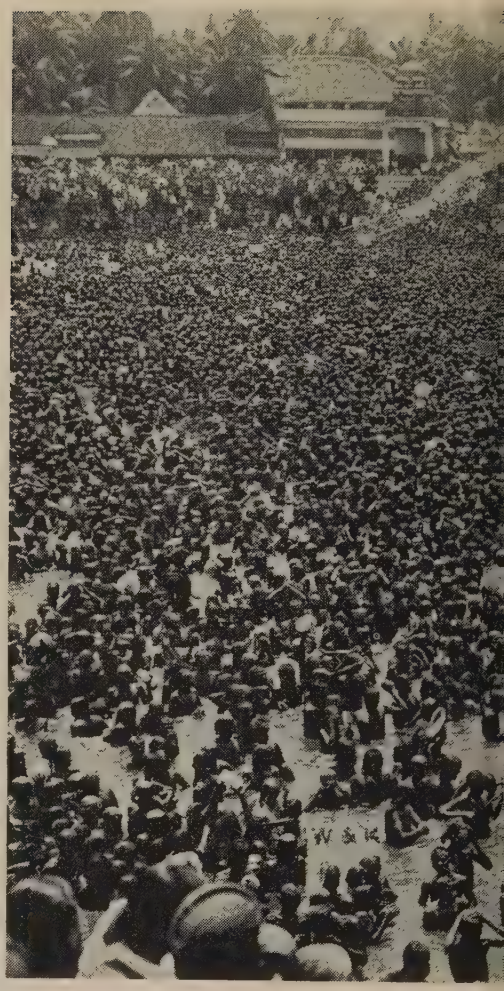
To come upon India is, as someone has said, like going into a dark room. It takes some time for one's eyes to become accustomed to the shadows, but if one does not turn aside in impatience, if he sits quietly waiting for things to take form, he finds an atmosphere of beauty, a quality of spirit which might not be possible to witness in bright sunlight.

India is a land of sharp contrasts: the greatest wealth and the greatest poverty side by side in a land of rich, natural resources. The wealth of the maharajas and the beauty of carved marble lace as in the Taj Mahal are like iridescent globules of oil on muddy water. Their color is supported by the muddy water of India's masses, but there is never a blending, never a sharing between them.

I was struck by the condition of the street dwellers who have nothing, absolutely nothing, but a begging-bowl and a few rags. They live on the streets.

INDIA FINDS UNITY DIFFICULT BECAUSE OF THE MANY DIFFERENT RACES AND RELIGIONS. PHOTO SHOWS A BRAHMAN MARRIAGE CEREMONY FOR A KASHMIRI BOY

Wm. Thompson



THOUSANDS OF HINDUS PREPARE FO

They sleep, eat, and die on the streets. Their only food is what they can beg. Their water supply comes from the public hydrants, which are all too few. Yet when a child is born among them, there is rejoicing. It is welcomed. Somehow, from their rags and nothingness, they manage to bring gifts to the newly born. Often a garment for the baby must be woven or shaped out of the rags of the elders. Those people who have known nothing but poverty all their lives, know of giving. To me this was typical of the generosity of the Indian people. They are truly hospitable and they will share their last crumb. Their attitude is one of great unselfishness. It shames me to think of those in this country who say, ". . . . but we cannot afford to give more!"

I have heard many people say they could not understand India's stand in the present world crisis: their seeming indifference to the danger of invasion by the Japanese, their reluctance to cooperate with the Western powers. To understand all this, we must take into consideration the fact that India has a culture and a history dating back at least four thousand years. The books of the ancient Vedas (similar to our Old Testament) were handed down by word of mouth for centuries before they were

Underwood & Underwood

FESTIVAL SEASON BY BATHING IN THE SACRED WATERS OF THE CAUVARY RIVER

recorded. Some five thousand years ago India had a co-operative government which worked more efficiently (and it was a lot more democratic) than many governments today.

People of India will tell you that their own Gandhi is the only world leader today sincerely fighting to uphold Christian principles of living: the turning of the other cheek, meekness, good will and brotherhood to all men, the simple, wholesome life without thought of personal power and gain. The so-called Christian countries who have sent missionaries to them are all at war, one with the other. Italy, the fount of Catholicism, is joined with Germany (out of which came Luther and his reform); both are enemies of England (which gave the King James Version of the Bible) and the United States (which grants religious freedom to all its citizens). "If the Christian religion, which all of these countries have professed, can do no more for them, what can it do for India?" they ask. Their religions have lasted for centuries and now they have Gandhi, who appears more Christian in many ways than the Christians they've heard about.

Perhaps no other people is so tolerant of others' viewpoints—nor so stubborn in retaining their own. This stubbornness to cling to their own is born of centuries of subordination by conquering countries. Time after time conquest has changed the outer appearance of their world, but they have held their traditions and their beliefs unchanged, because they have practiced them in their homes and have interwoven their religion into every act of living, so that faith and living are inseparable.

Typical of this religious temperament was the relationship between my husband and his mother. She was a strictly orthodox Hindu, but she was not dismayed when her son became a Buddhist, and later a Christian. She respects his right to choose his own form of worship, content in her belief that there is One Divinity, but many approaches to It. However, while she grants freedom to others in these matters, she expects no one to intrude upon her own beliefs. She was very fond of me, and adored her son, my husband; yet she would never eat at our home—because I was Western and so "defiled" our kitchen. Neither would she ever have eaten anything I cooked. Not if she were starving to death. And this, not in any sense of disregard for me or my religion—it was simply unthinkable for a Brahman to eat food not prepared by another Brahman. It was law—a law as important to her as our "Thou shalt not kill" is to us, and as unquestionable.

The Indian, steeped in religious tradition from birth, does not find it strange to respect a new faith. He may even include it with his own, but very, very seldom will he drop the old to pick up the new. He simply adds one more god to his accumulation. The attitude might be that if one god is good, twenty gods are better!

They see no difference in paying tribute to a grotesque image of Shiva or Vishnu, or to a picture of Jesus hanging in our churches, or to symbols of the cross and statues as they are in Catholic churches. They do not worship the figure; they worship the Force which it represents. Indians are very close to nature. They respect all the forces of life and death.

No one knows better than the Indians themselves how far they have fallen since their Golden Age of culture and civilization. But, having that background, they resent being approached as savages and heathen. Everywhere I went, when I tried to tell them of Western ways, they would listen politely and agree, "Yes, we know of your magic lights and washing machines and great factories and the ease of living—but you have no home life!"

"You have no home life!" Their pity was genuine. We had scientific gadgets and speed and conveniences—*but* we did not have the most important thing, according to the Indian's viewpoint.

What is this "home life"?

An Indian home, to Western eyes, is barren and poor. There is seldom furniture. I speak of the average home—not the wealthy. There is no need for "things" and it would be impossible to have them, for a number of reasons.

The heat makes cushions and soft

A YOUNG INDIAN MOTHER AND CHILD. HER BRACELETS WERE PART OF HER MARRIAGE DOWRY

E. O. Hoppe

Keystone View Co.

A GLIMPSE WITHIN A SCHOOLYARD AT LAHORE, IN THE PUNJAB. THESE BOYS ARE STUDYING MATHEMATICS. NOTE THE VARIOUS KIND OF HEADDRESSES WORN

beds and overstuffed furniture undesirable. The millions of bugs, ants, reptiles, and crawling, living, flying things make anything they can eat or hide in undesirable. So home, to be comfortable, must of necessity be barren.

Indian women are proud of their floors. They shine like mirrors. Most of them are made of cement, with particles of mica or other substance which make them sparkle. These cement floors are polished with stone, and later are rubbed, until one can see his features in their reflection. They are kept spotless. This means that they must be wiped or swept twice a day, and mopped at least once. Since the people live on the floor, it must be kept clean. They sit on the floor to eat, they squat on the floor to cook or wash or do much of their work, and they sleep on thin pallets or rugs rolled out on the floor at night. Very simple and rustic beds are sometimes used, but the old custom of rolling out one's mat is more generally in vogue.

Some rich hangings are used. Occasionally a finely carved or inlaid table can be found in the hall. Marble vases are ornaments and dishes of copper are common. Such articles as ornate silver pipes for the men to smoke, musical instruments, etc., may be taken as bric-a-brac, since it adds color as well as usefulness. (Incidentally, I saw only two pianos while I lived in India. I saw many sewing machines. Few Indian women can sew—even the most simple garment; they prefer the old ways of sewing, but they feel that a sewing machine is a tag of prosperity.)

Cooking takes up much of the attention of the homemaker. To prepare a meal requires five or six hours, since each dish is cooked separately, one at a time, over a *unan.* Usually, only two meals a day are prepared. One comes about 11 A.M., the other somewhere between 8 and 11 P.M. The children are given nourishment of some kind upon arising early in the morning and again in late afternoon.

Most Indians bathe and wash their garments daily, but washing is only dipping in water; it is *not* getting clean. Soap is very expensive. No garment in India seems really white after it has been worn a time or two. I always thought of the advertisements in the magazines about "tattle-tale grey" when I saw the washings hung from trees, balconies, from everything, anywhere, in India.

The women's dress is a strip of cloth, five or more yards long, and a simple blouse. The men's garment is a long, straight shirt and some yardage drawn between the legs, making a pants-like affair. Since most of their clothing is nothing more than long strips of cloth, washing is simple. The servant takes the strip, folds it in several loops, dips it in water, and then slaps it upon the cement floor or on stones along the river bank. Slap, slap, slap: the morning washing is being done all over India. About once a month the garments are sent to a laundry, which uses a strong bleach. If the clothes come back, they may be several shades whiter, but they are likely to be eaten up by the bleach, or torn to shreds by careless handling. No laundry is responsible. They say they are sorry. You are sorry. And that is all there is to it. You go buy some more clothing!

In the better-class homes, prosperity or wealth is indicated by the elaborate *saris,* often embroidered with threads of gold and silver, and jewelry worn by the women. Since thieves are abundant in India and there is little protection against them, the only safe place for jewels is upon the women, who do not go out unescorted. Typical of this lawlessness is something that happened in the apartment building where we lived. The apartment above us was robbed. I immediately asked why they didn't inform the police, and they shook with laughter at my ignorance. Why tell the police? They could probably find the stolen articles, but if they did they would sell them and keep the money. If one wished to recover them, he must bribe the police the sum amounting to the value of the articles. Unfortunately, the English have not been able to right this condition—if, indeed, they have tried—because the police represent their government.

Every Indian girl has bracelets when she is married. Among the very poor, iron or silver bracelets are used. Among the middle class, at least twenty golden bracelets are required for the bride. These bracelets, of 22-karat gold, are valued in our money at about fifteen dollars each. This is the girl's "widow insurance." If her husband dies, she can sell her jewels one at a time and receive almost the amount paid for them originally. Only a small "working charge" is taken off in reselling.

Although the ten bracelets on each arm are traditional among the Bengal women, other jewelry—necklaces, rings, earrings, sari pins—may be sold in the same way. This jewelry is part of the bride's dowry and is her husband's claim to prosperity. No husband, of course, will touch his wife's golden jewelry, even in great need.

The dowry settlement is made to the father-in-law, since it is he who takes the responsibility of providing for the bride and her children the rest of their lives. At the time of her wedding the bride receives her jewelry as "insurance"—a gift from her father. The groom receives nothing. He is the least important person at his own wedding. The father-in-law is the most important, since he can call it off at a moment's notice if he becomes displeased for any reason whatever.

In answer to oft-repeated questions about child-brides, let me say this: Most of the girls are married when they are fifteen or sixteen. Often the bride (if she is younger) and the groom go through the ceremony, but the bride remains at her father's house, and the groom returns to his home, for several years. It is not uncommon for such a bride to become a widow without ever having lived with her husband. Orthodox convention demands that she remain a widow the rest of her life. But widows, while restrained in many ways from enjoying the privileges of the home life, are given a degree of freedom, such as going about unescorted, riding on street cars, which is denied the wife. (*Suttee,* or widow-burning, has been abolished. It is a little known fact that it was abolished through the efforts of an Indian. The credit cannot be given the Western civilization, as we would like.)

There have been, of course, some child-brides; but child marriages have been badly overpublicized. Most marriages are determined by the astrological charts of the individuals. According to these charts, an auspicious time is chosen for the marriage. It may be when the girl, or both the girl and the boy, are very young. The ceremony may be performed, but they do not live together until they have reached maturity. This is a point often overlooked in the horrible stories of child-brides which have come out of India.

When the girl goes to live with her husband, in her father-in-law's home, she remains for a few months; then she makes a long visit to her father's home, perhaps for an equal length of time. Several of these long visits may be made, so that she becomes accustomed to her new home gradually, adjusting herself by degrees. Usually she goes to her father's home for the birth of her first child.

Instead of a baby shower for the baby, a party is given the expectant mother. Her every desire is granted, in so far as possible. Her favorite dishes are prepared, beautiful *saris* are given her, new jewels. Nothing for the baby. The reason is that so often the mother does not live; medical science and sanitation are so scarce there, and the needs of an infant in a hot country are so few, that the friends want to give the mother all the happiness possible in what may be her last days on earth. If the child lives, they'll find a cloth to wrap him in.

I once visited the maternity ward in Calcutta's largest hospital. Two nurses were caring for between thirty and forty mothers (and their babies). No baths are given during the ten-day confinement period. Entire care of the infant is given by the mother from the moment of its birth. It is wheeled in to her bed in a basket, and there it remains while friends and relatives swarm in, usually with large families of children of their own, and with no idea at all that they are spreading germs. They handle and kiss the new-born baby. If one of them has a cold or some other infection, he cannot see how it could possibly be transmitted to another by kissing! So, India's mothers and babies die.

Having lived as an Indian for the past four years, sharing the home life (if not the kitchens) of the Indian people, living as one of them, I am forced to admit that on the whole their home life is happier than that of the Western world. Credit must be given the Indian women. They live their religion, and their religion is one of service. There are exceptions, of course, but the average Indian woman is unselfish, kind, thoughtful, loving, pious, and brave. Someone has suggested she is happy because she knows no better. It may be so, but she performs her daily tasks, not as jobs to be got through with so that she can dash off to bridge or a shopping spree, but as a sacred rite. Everything she does is an offering of devotion and love to her family and god.

Naturally, since Indian women give much, their husbands regard them highly. This, however, is in contradiction to most of the things we've heard. It is a matter of understanding. An Indian woman will not speak, in public, in the presence of her husband. We may attribute her silence to fear. She says it is out of respect. We hear that Indian husbands mistreat their wives and regard them as property. They argue that there must be greater mistreatment in America because there are so many divorces! Many Indian husbands regard their wives as their most precious possessions—raising them next to their gods, because of their divine patience, willingness to serve (which in their eyes is greatness), and their unquestionable love.

There may be some infidelity—but in my opinion it is rare among the average Indians. There is little drunkenness. There is not much to attract men away from their homes. All that is beautiful and good and worth while is in their homes—that is why they maintain that their homes are more important and more to be cherished than the mechanical pleasures introduced by Western civilizations.

For entertainment there is singing. Most families sing their holy chants together in the evening. There are many debates. It is said that wherever two Indians are gathered together, there is always a long and weighty discourse. They attend their religious festivals together. Out of such simple living there is little room for the growth of discontent, incompatibility, mental cruelty, and petty jealousy which so often creep into Western home life.

India is changing, as all the world is changing these days. Women are wearing short skirts, using lipstick, and attending universities. Often they ride unattended on street cars, something unheard-of twenty years ago. However, education, much as they desire it, is for the privileged few. The cost is tremen-

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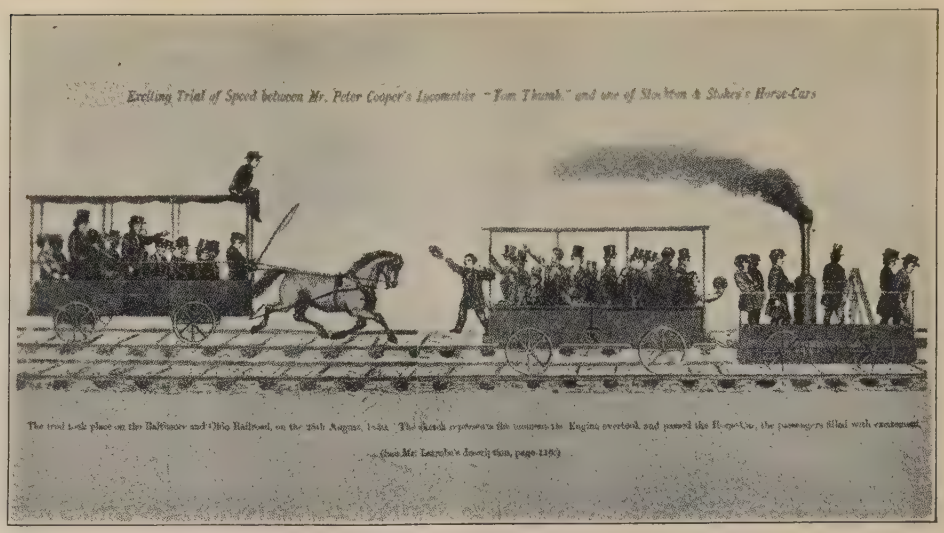
DO YOU KNOW THAT-
MERLE CROWELL, SHEPPARD BUTLER, AND GEORGE H. LORIMER, FORMER EDITORS OF AMERICAN, LIBERTY AND SATURDAY EVENING POST, RESPECTIVELY, ATTENDED COLBY COLLEGE, BAPTIST SCHOOL IN MAINE, WITHIN 22 YEARS — 1888 - 1910
DURING 1941, BAPTIST COLLEGES, ACADEMIES, SEMINARIES AND TRAINING SCHOOLS SERVED 34,275 YOUNG MEN AND WOMEN
IN THE EARLY YEARS OF WAYLAND JUNIOR COLLEGE AND ACADEMY, MANY OF ITS STUDENTS WERE OVER 30 YEARS OF AGE. THEY WERE BAPTIST MINISTERS WHO WANTED MORE EDUCATION

Make Your Hobbies Help You Teach

By L. B. CURTIS



ONE OF AMERICA'S FIRST RAILROAD TRAINS SHOWS IT CAN OUTDISTANCE A HORSECAR

NO teacher worthy of the name believes that his job begins and ends during the church school period on Sunday. The resourceful teacher will use every legitimate device at his disposal to win the members of his class to Christ.

When a successful salesman makes his first call on a prospective buyer, what does he do? He certainly doesn't immediately plunge into the purpose of his visit. His eyes quickly scan the desk and walls of the office to discover what interests the prospective customer may have, for he knows the way to a sale is through some common avocation outside of business.

The teacher has a way of life to sell. His job will be much simplified if he first secures and holds the child's attention and interest. The number of methods available during the short class period on Sunday morning is very limited. Invite the child to your home. Interest him in your hobby, or find out what his hobby is and interest yourself in that. Then make that hobby help you teach. If you don't have a hobby, get one!

The writer has a roomful of hobbies and he has discovered that the American boy or girl doesn't exist who could spend ten or more minutes in this room without becoming excited; that excitement can be guided.

The wall is covered with pictures—railroad calendar pictures, frames of stamps, groups of people, and two pictures of Christ (Sallman's).

The railroad pictures show modern steam and electric locomotives and trains, and one or two examples of the earliest railroad trains. The teacher would start talking about modern transportation methods, and gradually trace transportation back to the time of Jesus. How did *he* travel, and what might *he* have been able to accomplish with the help of the aeroplane, the electrically drawn railroad train, and the automobile?

In the middle of the floor is a display case full of various kinds of rocks and minerals. All the colors of the rainbow are in those rocks. Many types of crystals are shown. There are fossils of prehistoric marine animals found inland, and perhaps millions of years old. There are imprints of ferns and beetle wings on stone, formed in the dead ages during the slow transformation of vegetable matter into coal. How did all this begin? Science can explain it just so far, and then religion steps in to furnish the final answer—God.

Another cabinet against the wall is nearly filled with sea shells of all shapes, sizes, and descriptions. The beauty and delicacy of form and color almost take your breath away. Did you ever see a cross section of the chambered nautilus? Or a rose-tinted horned oystershell perfectly hinged? Or specimens of the gorgeously colored abalone? These shells and many others are all the former homes of tiny animals. These little snails, clams, and other animals with such horribly long names instinctively build protections that cannot be matched by human ingenuity. How can you explain it but—God?

On the walls and in albums there are thousands of postage stamps. The collection that never fails to interest everyone is a topic book—each page filled with stamps illustrating trains, ships, sports, monoplanes, biplanes, women's hats, men's beards, fruit, flowers, etc.—well over a hundred different topics illustrated with pictures and stamps. Naturally, the teacher would linger on the page depicting religion. Is Jesus shown on stamps? Yes. And there are stamps showing many of the saints, cathedrals, and men famous in church history. And stamp collecting immediately brings up the question of mails in the time of Christ. How did Paul's letters get delivered?

There is another case that is a miniature museum of natural history. Coins, for example. There are foreign and United States coins, old and new. Was money used in the time of Jesus? Oh, yes; money is mentioned frequently by Jesus. Recall such passages as "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matthew 22: 16-21, where Jesus tells the Herodians to "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Consider also the thirty pieces of silver given to Judas. A good concordance will give many references in

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STAMPS FROM MANY LANDS AND OF GREAT VARIETY ARE CONSTANTLY COMING TO HAND

Can Children Believe in God?

By JAMES P. WILBOURN

Parents largely control the answer to the above question. Every parent might well ponder this searching question.

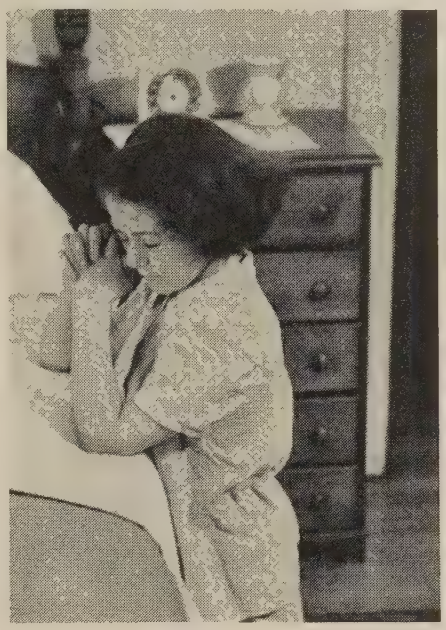
DO we want our children to believe in God? Of course we do. There is a second question, however, which we seldom ask: *Can* our children believe in God?

It is relatively easy for some people to believe in the goodness and love of God; but there are others who, try as they may, have the greatest difficulty with their faith. It is not that they do not desire to believe; it is, rather, that they are unable to believe. Why is it apparently easy and natural for some people to believe in God and very difficult, if not impossible, for others to believe?

Dr. Smiley Blanton, a prominent psychiatrist, has said: "Our idea of God is to a great extent derived from our relationship with, and our attitude toward, our parents." The implications of this statement are so important, that every parent should stop and ask himself: "Am I making it easy or difficult for my children to believe in God?"

When the process of the development of the child's life is considered, it becomes apparent that the child's idea of God does depend, largely, upon his relationship with, and attitude toward, his parents. The child, in the beginning, is completely self-centered, responsive only to that which helps to satisfy his own needs. Soon, however, the child learns that the satisfaction of his needs depends primarily upon his parents, and therefore affection for his parents begins to develop. The third step is that the child realizes that God, not his parents, is the final source of the satisfaction of his needs. Love for God, and trust in him, would seem to develop naturally, but this does not always happen. If a child never comes to believe in the integrity, goodness and love of his parents, he will have the greatest difficulty in developing a healthy faith in the integrity, goodness and love of God.

Consider, for instance, the fact that some children discover that their parents are untrustworthy. Parents impart this attitude to children in many ways. "If you aren't good," a mother may say, "a bear will get you"; but the child discovers that when he is not good a bear does not get him. "If you do not eat your breakfast, you will not grow up"; but many a breakfast is not eaten and the child continues to grow up. "If you are cruel to the cat, we'll give it away"; but the child is cruel to the cat, and the cat is not given away. There are other ways, too, in which the child may develop the attitude that his parents are not trustworthy. The father and mother may not be trustworthy in their attitudes and relations to each other and to relatives and acquaintances. In any case, the effect on the child is the same. He begins to understand that his parents are not dependable.



"If you have felt as a child," say Kunkel and Dickerson in their book, *How Character Develops*, "that you cannot trust yourself to those nearest to you, you have developed an attitude which will influence all your later decisions and reactions." What are these attitudes and reactions likely to be? There is likely to be a sense of great loneliness, of suspicion of other people, and a feeling that the world is hard and cold and that one has to look out for himself. With such attitudes as these, one can hardly believe in himself, in other people, or in God.

The child who discovers that his parents are trustworthy is not suspicious of others. On the other hand, he feels at home in the world and develops broad sympathies and deep love. He is not self-centered. Such attitudes allow for belief in and trust in God in all the circumstances of life.

Again, some children discover that their parents are dominating and possessive. This parental characteristic is found often and may manifest itself in various ways. Visitors come to the home and little Mary is dressed in her best clothes and put on exhibition. "How much she has grown!" "Oh, such a darling!" "How pretty her hair is!" To complete the show, the proud parents have Mary say the alphabet and count to a hundred to display her intelligence. Such an exhibition is merely using a child as the personal plaything of the parents.

Other parents insist, even after the children are grown, upon doing their thinking and making their decisions for them. John shall learn to play the violin and not the trombone. Jack shall be an engineer like his father. Jane shall "keep company" with Tom Brown instead of Fred Young. And there is the mother who thinks it her right and duty to arrange the furniture and hang the pictures in her married daughter's home.

There is certain to be inward or outward rebellion against dominating or possessive parents. No parent has the right to treat a child as personal property, and those parents who do so only cause the child to resent interference or suggestions from any one. The child may even rebel against God for fear that he will dominate his life.

The parent who tries, to the best of his ability and understanding, to help his child find the meaning and joy of living does not arouse resentment but helps the child develop the attitude of looking willingly and gladly to others for help and guidance. The child with such an attitude will seek, rather than resist, the help and guidance which faith in God affords.

In the third place, some children discover that their parents are overindulgent. This may be a compensation for the hardships of the parent's childhood. "I do not want my children to have to work like I did," a parent may say, and consequently the child is not required to perform duties in the home. "I do not want my child to be denied the things I was denied," and the child is given everything he wants.

What attitudes does a pampered child develop? Besides lacking a sense of personal responsibility for work and an appreciation of the value of money, he soon learns that, contrary to his early training, the world does not revolve about his needs and desires. He further discovers that the universe was not made for him alone. His most natural reaction is rebellion against people, the world, and God. How hardly shall a pampered child believe in God!

Finally, some children discover that their parents do not take their religion seriously. "It's raining too hard to go to church this morning," the father says.

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WOMEN PORTERS CARRYING HUGE WATER JARS AT MADRAS. SKILLFUL BALANCING IS NECESSARY

A Daughter-in-law Looks at India

(Concluded from page 13)

dous. Books must be purchased at a high rate, and are not to be handed down from brother to brother in a family; new books must be purchased for each pupil, and one subject may take four or five texts instead of one, as is common in our schools. I attended Calcutta University and found the going exceedingly difficult. Most of the work is memorizing. Entire passages must be quoted verbatim in tests. When you consider that each subject is taken from several books, then you must know that the mental strain is tremendous, especially if one carries several subjects. However, Indians are brilliant students. They learn in childhood how to concentrate.

There is little silence anywhere in an Indian city. "Bedlam twenty-four hours a day," is the rule. Religious chanting starts before dawn (about 4: 30), and the last celebrating servant, with his singing and drums, may carry on until 3: 30 A.M. (after the evening meal has been finished and the kitchen cleaned). In the meantime, there is the constant barking of dogs and there are noises indescribable from insects and wandering animals.

Many people have raised objections to the Indian policy in the present world conflict. They say that India does not deserve help, having clung to her isolationism and her "non-violence" program.

Having lived there, however, and experienced the feeling of hopelessness and the constant pressure of inequality put upon the Indian people, it is not difficult for me to understand why they are unwilling to fight for a democracy which they've never enjoyed. But, in fairness to England, we must admit that to grant India freedom does not insure her freedom. England cannot afford to turn India's millions of man power and her natural resources over to an enemy. And she would be doing just that in granting freedom at this time, since India has no arms or defense of her own against any enemy. I believe no one doubts that after this war England will grant freedom to India if the other democracies will offer protection until India is able to protect herself. In this hope we have a tremendous responsibility—to see that the freedom so necessary to her life is guaranteed for India, and that education is made available for all her population. Only then shall we be able to bring Christianity, effectively, to India.

Make Your Hobbies Help You Teach

(Concluded from page 14)

which money is mentioned in the Bible. By the way, did you ever read about the coin excavated in Egypt, dated 29 B.C.? (It must have been a fake, because at that time no one ever had heard of Christ!)

In this same case there are Indian relics—pottery, tomahawks, stone knives, arrowheads, etc. Indians! An interesting people. Did they believe in a future life? They surely did. Remember their idea of a happy hunting ground? But we have a much clearer and nobler picture of life hereafter through Jesus in the four gospels. What a start on the resurrection and immortality!

On the desk there are nine translations of the Bible; the King James, American Standard, Moffatt, Smith & Goodspeed, Montgomery, Panin's Numeric English New Testament, Lamsa's New Testament according to the Eastern Text, Pope's Layman's New Testament (Catholic), and The New Testament in Basic English.

It is interesting, fascinating, and instructive to follow a difficult passage through these different translations. No child, no adult could *help* but be interested. Take Matthew 6: 34, for example. Let us jot down this verse as it is given in some of the translations, and see if it does not clarify the passage for us.

King James—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

American Standard—Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Smith & Goodspeed—So do not worry about tomorrow, for tomorrow will have worries of his own. Let each day be content with his own evils.

Montgomery—Do not then be anxious about tomorrow, for tomorrow will bring its own anxieties. Enough for each day are its own troubles.

Lamsa—Therefore do not worry for tomorrow; for tomorrow will look after its own. Sufficient for each day is its own trouble.

Pope—Be not therefore solicitous for tomorrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Basic English—Then have no care for tomorrow: tomorrow will take care of itself. Take the trouble of the day as it comes.

A few such studies and you have won a new Bible student.

The average teacher will not have as many hobbies as these, and some will probably have others. But the principle still holds—take whatever hobby you have, and put it to work; make it help you win childhood to Christ.

Can Children Believe in God?

(Concluded from page 15)

"Let's spend the day in quiet at home." The children have not forgotten that it was raining Saturday night, too, when their parents went to their club meeting. The child is given twenty-five cents for the movie and five cents for church, and he quickly conceives the idea that the theater is much more important than the church. Parents cannot find time to teach a church school class or serve as a church officer, but they find time to do anything else they really want to do. The parents, furthermore, profess to believe in a religion of kindness and love but make their homes places where there is much unkindness and little love.

Untold harm comes to the child who discovers that his parents do not take their religion seriously. He develops the attitude that religion belongs on the periphery of life and not at its center. He may even come to think of religion as a great joke. It is certain that such a child will find it difficult to take religion and God seriously himself.

Will our children be able to believe in God and trust themselves to him in all the circumstances of life? The answer depends largely upon whether we are the kind of parents who are now helping our children to develop an idea of God worthy of belief and trust.

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for September

A Plan for Christian Advance

By RICHARD HOILAND

Worship (15 minutes)

QUIET MUSIC.

CALL TO WORSHIP. Psalm 24: 1-4.

HYMN. The theme song for the third year of the Baptist Church School Advance is that fine Danish hymn, entitled "That Cause Can Neither Be Lost Nor Stayed." Be sure to sing all four verses. (It is No. 122 in *Hymns for Creative Living* and No. 493 in our new Baptist hymnal, entitled *Christian Worship.)* Alternate hymn: "Lead On, O King Eternal."

SCRIPTURE. Mark 4:1-9.

PRAYER. Period of silent but directed prayer.

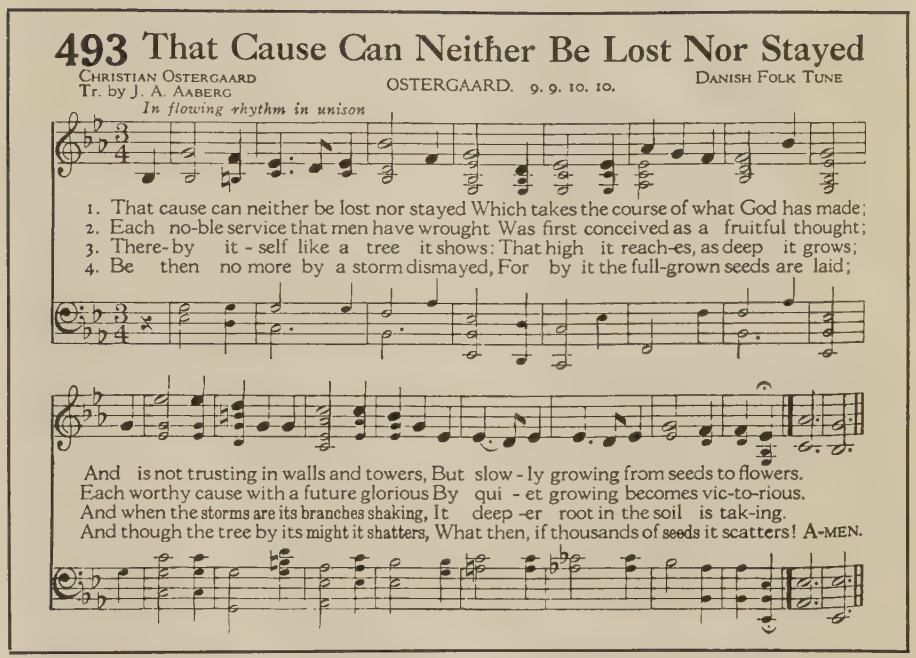
DEVOTIONAL MESSAGE. Have someone who reads exceptionally well, read aloud the first six pages of *Parable, 1942,* a copy of which may be found in Work Kit III for the Baptist Church School Advance. Better still, provide each member of the Workers' Conference with a copy of *Parable, 1942,* and have everyone read the material in unison. This same material appears in the first six pages of BAPTIST LEADER for June, 1942.

At the close of the reading, the leader may want to make a few brief but pertinent comments on the meaning and significance of *Parable, 1942,* for your church school. Has your experience been that of The Church of the Barren Soil? or that of The Church of the Thorny Soil? or that of The Church of the Good Soil? or that of The Church of Great Obstacles? Close with a prayer of dedication to the task that lies ahead.

Discussion (50 minutes)

Those church schools that have been in the Advance during the past year will want to make a brief review of what has been accomplished. Those that are just getting started upon the Advance should consider the present status of the church school, particularly in relation to enrollment and average attendance. In either case it would be well to call attention to some of the success stories and pictures which appear in *Parable, 1942.* To know that other church schools, large and small, have had real success through the Advance should serve as a challenge and as a source of encouragement to your own workers.

Having thus gotten started, the balance of the hour should be devoted to the business of acquainting all the members of the group with the new plans and materials for the year ahead. This might be done by dividing the time and subject matter into two major divisions as follows:


493 That Cause Can Neither Be Lost Nor Stayed
CHRISTIAN OSTERGAARD
Tr. by J. A. AABERG
OSTERGAARD. 9. 9. 10. 10.
DANISH FOLK TUNE
In flowing rhythm in unison
1. That cause can neither be lost nor stayed Which takes the course of what God has made;
2. Each no-ble service that men have wrought Was first conceived as a fruitful thought;
3. There-by it - self like a tree it shows: That high it reach-es, as deep it grows;
4. Be then no more by a storm dismayed, For by it the full-grown seeds are laid;
And is not trusting in walls and towers, But slow - ly growing from seeds to flowers.
Each worthy cause with a future glorious By qui - et growing becomes vic-to-rious.
And when the storms are its branches shaking, It deep -er root in the soil is tak-ing.
And though the tree by its might it shatters, What then, if thousands of seeds it scatters! A-MEN.

I. A Plan for Christian Advance

Call attention to the new Advance program as outlined in BAPTIST LEADER for June, or in *Parable, 1942.*

1. Notice the threefold emphasis on (*a*) the Home, (*b*) the Church, and (*c*) the Community.

2. Notice that the program has been organized in the form of a Standard with specific goals and possible points of recognition for each goal. Thus a local church school can measure its progress from time to time.

3. Notice the great simplicity of the plan and that it can be adapted to the needs of any Baptist church, large or small, city or rural.

4. Notice the new materials that are now available, including *The Advance Manual,* the large Advance Wall Chart, and the new attractive and colorful posters.

5. Notice the themes for the monthly workers' conferences for the year ahead.

6. Notice the suggestions for launching the Advance this fall in connection with Christian Education Week (September 27 to October 4). (See *Christian Education Week Manual.)*

II. Our Plan for Christian Advance

In the light of what the group now knows about *A Plan for Christian Advance,* as developed by our denomination, what will be done in your church? The following questions will need to be faced by the group:

1. Who will be the Director of Advance this year?

2. Do we have the proper organization, committees, etc., to carry on the Advance adequately?

3. What shall be our "increase goal" in terms of enrollment and average attendance?

4. What particular type of organized visitation campaign should we adopt.

5. How can we be reasonably certain that the various goals of the Advance will be attained?

6. Can we be a "100 Per Cent" school?

7. What plans should we follow in connection with Christian Education Week (September 27 to October 4)?

8. In what way or ways can we cooperate with other churches in our community in reaching every person with Christian teaching?

9. What steps will we need to take immediately?

Closing Consecration

Bring the conference to a close with a reminder of the importance of our common task and the need for the dedication of self to Christ. Stress the need for constant prayer that each worker may tap those spiritual resources without which the Christian objective cannot be reached.

THE CHRISTIAN PASTOR

What kind of prayer is most helpful for the sick or distressed?

By GENE EBERT BARTLETT

Problem

One day the pastor called on an elderly man who was recuperating from a long illness. He had been there many times during the weeks past. This day he found the patient much better.

"It is good to see you making such improvement," said the pastor.

"Do you realize," the old man said, "that your prayers have contributed as much to my getting well as any single thing?"

"That's right," agreed the patient's wife. "He often has said your prayer did more than all the medicine."

"It was the way you prayed *for me*," the old man added.

The pastor expressed his gratitude that in this way he had been helpful. "Whatever we did was merely a preparation. It was God who did the rest."

"I know that," said the old man, "but you do not yet understand what I mean. I said that it was the way in which you prayed for me. I think it is important for you to see what I mean. This does not mean only that you prayed to God on my behalf. It means that you prayed *in my stead, as my spokesman.*"

The pastor saw that here was a rare soul who could enter into a deep spiritual experience. "It is very helpful of you to tell me this."

"Let me be specific," replied the other. "One day I remember well. I was desperately ill. I was so tired and depressed that I had almost ceased to care. Do you realize that in time of extreme weakness there comes a point at which a man cannot seem to pray for himself? Well, it was on that day you came. And you prayed. Somehow you seemed to take my place. You said what I would have said if I had had strength. As you prayed, it seemed that it was I speaking; and that prayer for strength and life actually restored my will to live. What had become a very low flame within me began to burn higher again. From that day on I really wanted to live. It was the turning point. It happened when you prayed *for* me—in my stead—when I was not able to pray for myself!"

From that time on the pastor always tried to feel himself into the situation of one with whom he prayed. Small wonder the people were helped!

Poser

By special permission the following words are quoted directly from a letter written by a listener to a religious radio broadcast. What have we to say to her question? She writes:

"Ever since we have been married we have felt a vague spiritual need in our lives. Both my husband and I believe in God, though we seldom talk about it. My husband and I both went to Sunday school as children. He has just become detached from the church by virtue of habit. I went through a period of revolt against what I considered the superstitions I was being taught.

"Now we have two children. Neither of them has ever been dedicated. We do not feel right about this. But where do we begin? There are so many denominations. Do we try to study about them, then choose the one we believe in most? Or do we just start in some church and hope we'll understand as we go along? I really would appreciate your help on this."

Here is an honest question which reveals the feelings of many people in our communities. What can we do to reach these?

Well, first of all, we called at the home and talked the problem through. Second, we saw that someone came from the children's departments to talk about putting the children in Sunday school. Third, someone called at the home one Sunday to bring the entire family to church. Fourth, the couple was invited into a small fellowship group meeting at the pastor's home to discuss the meaning of the Christian faith for every day. It was suggested that the question of actual membership be postponed until after these fellowship meetings were over. Here, at the pastor's home, they met others with precisely the same problem and they met some who had kept their church contacts from childhood. *The important thing is that they found here a sense of fellowship with Christian people which could come even before they understood the beliefs and practices of the church.* Though the spirit of fellowship was natural and easy, there was a note of deep seriousness in these evenings together. Fifth, some devotional help was given them so that they could have family worship. Sixth, by a number of calls in the home they were helped to reach the decision to profess Christ and join the church. This did not come until several months after their first contact with the church. But it was a sincere and very genuine experience for them.

Perhaps this is not the way in every such case. But surely we must find the way to help those sincerely religious and yet detached persons whose need is so well expressed by this letter. Have you found a way?

Preacher

Dr. Charles F. Banning, of First Baptist Church, Columbus, Ohio, faced up to an important current question recently when he preached on the subject, "What's the Good of the Church?" We quote:

"When I was in college the religious question which students debated was concerning the credibility of religion. We asked, 'Can we believe in God? Was Christ really divine?' We are not debating these questions any longer. We have convinced the world that Christianity is reasonable. We have yet to convince the world that it is necessary. So the question millions are asking today is 'What's the Good of the Church?'

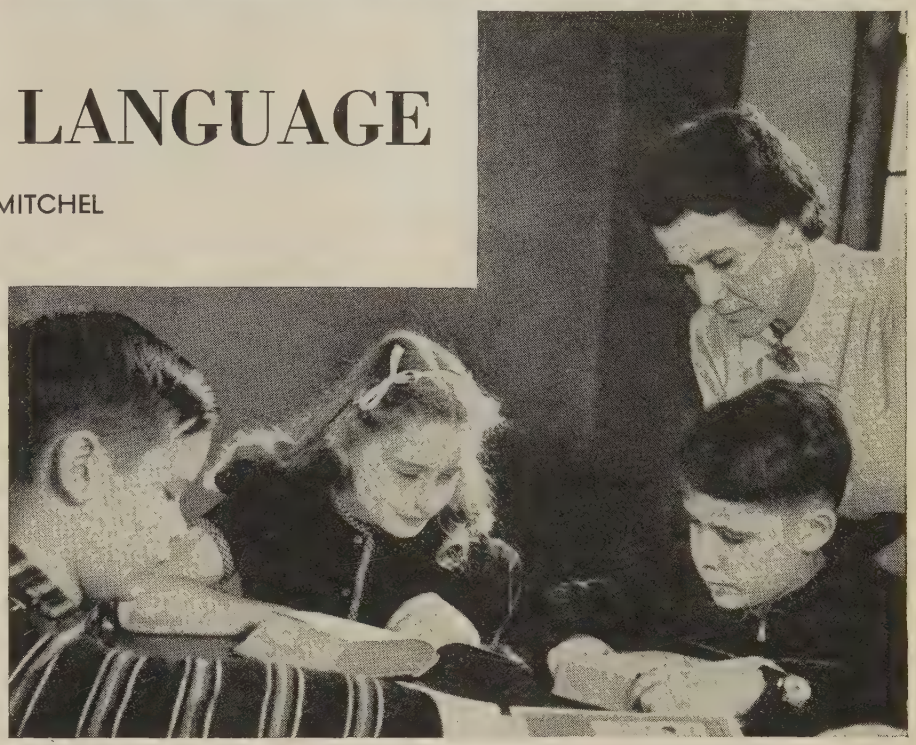
"The church helps men to worship. . . . . Defeatism, hopelessness, fear, despair, and doubt cloud one's faith and character just as many metals become dull and corroded. You cannot shut yourself away from these corroding forces. Every time you listen to the radio, read your newspaper, or talk to your neighbor, fear, despair, and defeat clutch at your heart. It is the business of the church through worship, prayer, Bible reading, and Christian fellowship to keep the candle of faith burning brightly. . . . .

"The church is the world's great teacher. . . . . In the Bible are contained the basic elements of our Christian philosophy of life and the Christian standard of ethics. It is the business of the church to be the school and the schoolmaster of the race. . . . . Lyman Beecher once preached a sermon entitled, 'You Belong to God.' A fourteen-year-old boy was at church that Sunday, listening to that sermon. He took it seriously and dedicated his life to God. That lad was Wendell Phillips—one of the half-dozen men to whom America owes a great debt of freedom. One sermon, one hour in church. 'How far that little candle sheds its light!'

"The church is the means of personal and social salvation for all mankind. We may smile at the theologists of earlier days, but they produced men who were not afraid of the present, because they had made their peace with God. They were not afraid of what religion might demand of them. . . . . Theirs was a searching for the Father's house, not the neighbor's envy. Theirs was the satisfaction of knowing that they would hear their heavenly Father say, 'Well done.' They were not afraid that they might do more than their share. They had their eyes on eternity rather than today."

SPEAK *Their* LANGUAGE

By HELEN MITCHEL



Hinsey

GOING! Going!! Gone!!!" Sold to the highest bidder. A child's attention. Is their church school teacher the highest bidder? Usually not. A fly zooming his amazing way about the room, a green branch against the sky, the tantalizing promise of a warm spring breeze, the tempting anatomy of the child in front of him, often make a stronger appeal than do we who are teachers. If we want him to listen, let us make this our watchword: Speak the child's language. Never try to reach him with the language of the adult.

Get his viewpoint. If you have forgotten that you were once a child, if all the enchantment of a child's world is lost to you, if his words are nothing to you, you had better not try to reach him for you will only fail. This joyful task is not for you. For you must speak to him from his world. If you want him to tune in on you, broadcast to his wave length. You can go to him but, in the very nature of things, he cannot come to you unless he comes over the path of familiar things.

Study all children. Listen in on them as they go about their absorbing everyday lives. Listen to the words they use, watch what they do, put yourself in their place, try to understand their minds, restless . . . . curious . . . . eager . . . . growing.

Remember the law of learning: we progress from the known to the unknown. Never assume that your child knows what a crusader is just because you do. If you use the term crusader, explain it to him in terms of what *he* knows. Is a crusader a knight in shining armor courageously going forth to die if need be for a cause? What then is a knight? Shining armor? Any armor? And what, above all, is a cause? Did he ever see any of these things? Has he been to the museum and seen a suit of armor? Has he seen pictures of armor? Given time we can show him these things. But right now what shall we do?

Are there no crusaders in the realm of his own experience? A child's imagination is quick and alive. Has he seen a fire engine in its brave red paint streaking with screaming siren and clanging bell down the street? Where is it going? What are the men doing? Risking their lives to protect life and property. What is a crusader then, and a cause? Here is a springboard for your talk. Speak to him through this world of his experience. If you fail to do this you can expect to hold his attention about as long as a hole remains in water after you have withdrawn your finger.

If you really want to reach the child, if you feel that you have something to give him, that will help him in his out-reaching, up-growing development, consider the following: What motivates him? How does he think? With what is he concerned?

The younger child is concerned exclusively with himself. He is growing physically, mentally, spiritually. His interests center about what is going on within himself and with the experiences that affect his daily life. He is not aware of this, but it is true.

And what experiences affect his daily life? He eats, he plays, he sleeps. Is he interested in what he eats? Can you start with his dinner vegetables and teach him in simple language the law of cause and effect? Why do we have string beans? Because someone planted the seed. Cause? The planted seed. Effect? String beans. Not cabbage. What we sow we reap.

He plays. His imagination peoples the world with wonderful things that we poor adults fail to see, or having seen have long since forgotten. Let him show us his world. Let's be quiet and listen. Maybe through the magic looking glass of his play life we can find his wave length. Marbles, perhaps. Shooting straight. And what is a straight shooter? Relax to the child and speak his language.

A child will talk to himself, repeating certain phrases over and over. One such phrase will capture his imagination and stick in his vocabulary for weeks. This is a trick we can turn on him. If we are wise we will accept this need of repetition and up until adolescence will repeat again and again in a calm and impersonal manner, the ideas which we wish to teach. We will never shout at him, for one shout and we are lost. When we become excited and shout the child immediately puts up his barricade. He quite simply does not wish to hear us and so becomes psychically deaf to us. This is his protection from the onslaught.

If you are asking him a question give him time to answer you. A child has to revolve a matter in his mind, much as a dog will turn around and around in front of the fire before he concludes just which place is best suited to his nap. Perhaps the child will think the matter is not worth his attention. That

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REMOVE EVERYTHING, SORT, DISCARD, REARRANGE, CLASSIFY

"YOU'LL FIND IT—

IT was the annual cleaning time again, and the general cupboards of the small church were the center of attention. "What's in this big bag?" asked Mrs. Ball, as she slipped off a rubber band that popped from age. "Bless me, here's those paste sticks they wanted at Christmas time!"

"Here's the furniture glue we couldn't find when the high school boys broke that chair. I bought some more, but I knew we had this left from that other time we fixed furniture," added Mrs. Knight.

"What's in this?" queried Mrs. Ball again as she opened a little unlabeled tin box. "Why, bless me! It's acorns! I remember now. Mrs. Smith had those left over from vacation school and thought we might make some more boutonnieres with yarn from them for Christmas presents. There are probably some leftover pieces of wool yarn in one of these bags or boxes. I had to buy new materials for those high school girls when they made presents at their class meeting the month before Christmas. How *can* I remember to use these *next* year?"

"That's it. How can we make ourselves recall all these little things that ought to be used? . . . . Now look at this! With all these primary Sunday school leaflets I find a tin box of macaroni shells. Where did *they* come from, and why keep them?"

"I can answer that, too. You remember Mrs. Thompson served a macaroni-shell salad at the November women's luncheon and Miss Jones asked her to save the half-pound she did not cook. She said they would make them into necklaces and paint them some day in a Girl Scout meeting."

By this time Mrs. Knight had unearthed a cigar boxful of tin foil. "Tin foil! My dear, we've been giving the tin foil to the government for at least three or four years! Are you detective enough to figure out how we come to have this on hand?"

"You have me there. I can only guess that our vacation school made those silhouette pictures on glass with crushed tin foil behind the glass for special effects. Don't you remember several years ago a lot of pictures like that showed up on our walls after vacation school was over? Seems to me it was the summer of thirty-six or seven."

"Oh, yes! I'll recommend you for a detective. Why don't you use your head to figure out a better way to put these things away so that we'll not only stop wasting materials, but also save the time we spend hunting for them. Now here's a name on this brown paper bag. Who would stand on a high stool and dig this bag out of the back of this cupboard, then turn the package over three times to find a poorly penciled word across the wrinkles in the paper? This says, 'paste flour'; it's just what Joyce wanted for her kindergarten last Sunday."

"Now that you've said I should change things, I've begun thinking. Seems to me we ought to have things arranged so that people can see at a glance the name of everything in the cupboard. A typewritten list on the door would have to be changed every week or two, wouldn't it? Anyhow, who's going to read columns of words on the door, when she doesn't even know the cupboard has anything she wants? I'm sure that won't help." Mrs. Knight spoke firmly. "Big tags with names large enough to read at a glance would do the trick. If people see the names of some of these materials even when they are not looking for them, maybe the names will remind them of purposes for their use. If I had seen the word 'Acorns' in large letters staring at me before Christmas, I would have remembered that they could be made into boutonnieres. We would not have spent money on other things. Cupboards should serve to help our recall mechanism," continued Mrs. Knight.

"Now you are getting somewhere. But you can't put big titles on these little paper bags. And some of these articles take up less space in little bags. We haven't enough shelf space to spread out big boxes on them for every little item in this cupboard. I would venture a guess that we have forty articles here besides papers and songbooks!"

"All right. We don't have to use big boxes! If we get flat boxes only an inch high, we can still put one-inch labels on them. If we get boxes with lids on them, we can stack a dozen boxes one on top of the other, and have plenty of room. Our trouble is that with all this variety of boxes and paper bags and tin cans, they cannot be stacked without having chaos! How's that for thinking?" demanded Mrs. Ball.

"Pretty good!" answered Mrs. Knight. "Shall we stack everything and make a raid on our homes and near-by stores for boxes and start over again tomorrow? I have some hosiery boxes about one-inch deep. Your husband has cigar boxes. Joyce has several lovely Christmas gift boxes that she has been saving for a needy day. Shall we get boxes for this construction paper? What shall we do with these Activity Sheets of patterns for the primaries, these lovely pictures, old Sunday school leaflets, and this old paper cutter balancing on a stack of Mother's Day banquet decorations?"

"Let's put everything into boxes that will go into boxes. Everything, I say! I'll get a large carton at the grocery-store for that 9-by-12-inch construction paper. In fact, I'll get two. We'll cut the box down in height just big enough to contain our full supply. We'll put all this Girl Scout stuff into another

On the Middle Shelf!"

By NELLIE M. WAGAR

box with a lid on top and a label on the front."

The women sat down with paper and pencil and soon made a list of boxes needed, with their sources, and the promise of each to get certain ones. The janitor was amazed at the mess labeled, "Don't Touch" which he found that evening, but he obeyed directions and only wondered.

Two days later found the women actually eager to get everything properly arranged and to make out rules for everyone's co-operation. Several telephone calls had been made to teachers and others concerned with articles in the cupboards and all was ready.

The boxes made an interesting array. From the ten-cent store had come sewing-thread boxes, candy boxes, ribbon boxes; from the attics there were Christmas gift boxes, hosiery boxes, cigar boxes; from two local grocery stores were paper cartons, a dried prune box, a cheese box, and nine more cigar boxes; and from a stationery counter those 8-by-11-inch boxes made for a ream of paper. They cut white paper strips from one to two inches in width. Mrs. Knight was chosen as the best printer and assumed the task of making name tags. Mrs. Ball decided which articles would fit into which boxes and began dictating titles to Mrs. Knight. They soon discovered that black crayons made more legible titles than purple, and that even half-inch letters not cramped too closely together could be read at a distance.

Knowing that the best paste sometimes allows paper tags to be rubbed or pulled off, they decided to put the names on permanently with Scotch tape right across the face of the name tag. No smudgy or sticky hands would muss the name now! They did not try to remove cigar-box names or other insignia on the boxes. It could be done, of course, but time was short, and those words did not interfere with the efficiency of their system in any way.

All the general craft supplies like powder paste, scissors, crayons, rulers, art paper, patterns, pencils, and leftover or partly used pieces of paper went into boxes on the same shelf. The special craft supplies like the acorns, macaroni shells, wool yarn, glue, tin foil, India ink, nut cups, crepe paper, and pieces of unbleached muslin went on another shelf.

The leftover Sunday school leaflets were sorted, keeping one of each and putting them in a labeled box for the teachers to use for reference. The others were boxed and shipped to a mission station among the Indians in the Southwest. They made a place for the songbooks on top of the reference box of primary leaflets because the former would be used much oftener. The new leaflets were put in another box, sorted by Sundays so that this did not have to be done at the last minute each week. The women put all the little things like paper clips, pins, paper fasteners, carpet tacks, rubber bands, picture clips, hooks, thumbtacks, and gold stars into one hosiery box with nine divisions. This was one of those handy divided boxes planned to keep each pair of hose separate. A large title, "Office Supplies," with smaller sub-names would attract any teacher who would be looking for something to hold up a picture or to clip some things together. She would not have to ask the Sunday school secretary, or the busy pastor. She herself would find the articles staring her in the face!

When they arranged the boxes on the various shelves, they tried to put smaller boxes on top of larger ones, keeping also in mind which boxes would be used most often. Likewise, they left enough space between each stack of boxes that it would be easy to hold the five boxes on top and pull out the sixth one on the bottom. On each shelf they put a large label indicating the nature of supplies held. This was to help the person returning the box to put it on the same shelf from which she took it.

Then they went to work on rules, which many people had assured them

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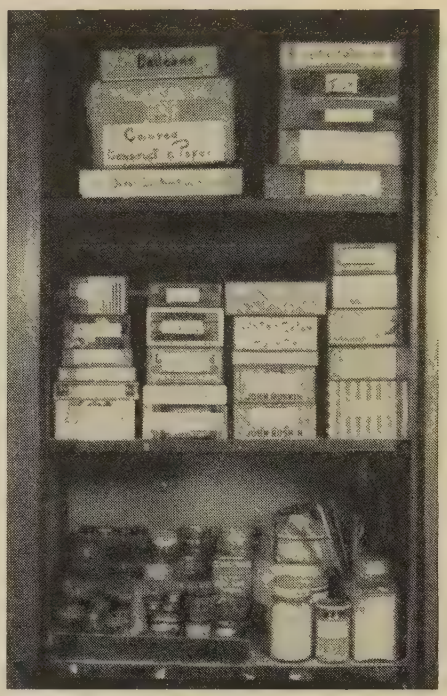

BOXES PILED ONE ON ANOTHER ARE EASILY PULLED OUT

PROVIDE A VARIETY OF BOXES. PRINT NAME TAGS WITH BLACK CRAYON

Missions and Our Southern Neighbors

By NINA MILLEN

Are you ready for the mission study courses? This article describes some of the fascinating new materials that have been prepared to foster Christian neighborliness

AN attractive young woman from Argentina arose at a luncheon meeting to address a group of people who had gathered in the interest of promoting friendship between the United States and Latin America. In her prettily accented English she spoke her appreciation of the pleasant experiences she was having as she studied in this country. Humorously she listed some of the things she was learning. Then she turned to a serious vein, as she spoke of the need for greater understanding between the two Americas. It was obvious that she felt that a satisfactory understanding was not yet in existence—it was something that lay in the way of a swiftly growing growth upon the good will of thinking people in both continents. She mentioned frankly some of the difficulties that lay in the way of a swiftly growing understanding.

People in the United States, accustomed to the comparative unity of their own land, find it difficult to comprehend the great variety of life in South America, not only within the separate countries themselves, but also as between country and country. For instance, there are the population variations and language differences. In one country the population is 90 per cent white. In another the Indians form 90 per cent of the population. The large cities are modern and efficient, with a high degree of civilization, but there are places where life is still primitive and education unknown.

While Spanish is the basic language of most of South America, Portuguese is spoken in the great land of Brazil. Climate, political institutions, and educational opportunities also show wide variations. Not until people of the United States realize which particular variations of population, language, climate and institution belong to each separate country, will understanding begin to grow, declared the speaker. As she closed her address, she begged her listeners to do all they could to spread the good will and the information which would help the growth of friendly understanding between the Americas.

A trip to the public library will help one to understand why our people are not well informed about South America. Upon the library shelves the older reading material on South America is quite inadequate, particularly as regards stories for children. There have been several times as many books about a single country of Europe, such as France, as there were about all of South America. As yet, there are no children's books from South America which rate as classics, as do European stories like *Heidi, The Silver Skates,* and *Pinocchio,* or stories from our own country, such as *Tom Sawyer* or *Little Women.* Lack of interest in the other America has resulted in lack of books. Lack of books in turn has helped to foster lack of interest. However, this vicious circle is passing. As public interest awakens, the number of books on South America steadily increases. Already the library shelves are growing heavy with books about the other America. But so far, most of the children's books on the subject deal with trivial matters.

Church people who have been interested in missions have learned much about the folk who live in Africa, China, Japan, and India. There has not been equal learning about the people of South America and of the near-by countries which together make up the area known as Latin America. The reasons may be understood readily. Compared with other countries, Protestant missions were slow in starting in Latin America, nor have they developed as widely. The call to establish missions in a country where the people are predominantly Catholic was not felt as urgently as it was for non-Christian lands.

The result is that in general, Protestant missions in Latin America are not as numerous or as flourishing as those in other countries. While some of the larger denominations have missions in most of the Latin-American countries, others are established in but a few. Yet nearly all of the denominations are carrying on some kind of work some place in Latin America.

Considering the awakening interest in Latin America and the lack of good informational material about it, the mission theme which the churches have selected for special study during the season 1942-43 is particularly timely. That theme, "Latin America," includes South America, Mexico, Central America and the Caribbean Islands. Books, pictures, courses of study and a new picture map are now coming off the press. This material is planned to cover the needs of all age groups from primary children to adults. It will be used in both home- and foreign-mission study groups, since Mexico, Central America, and the Caribbean areas are reckoned as belonging to the home mission fields in some denominations.

Latin America is a tremendous area to cover in one study, particularly with children. Therefore those who were planning the coming publications decided that the new reading books for children should deal with South America alone. The decision was more easily reached because good books on the other areas of Latin America had been prepared within the last ten years and were still available. Consequently those leaders who wish to concentrate upon a study of Mexico will be able to use the course books, *Over the Mexican Border* with juniors, and *Around a Mexican Patio* with primary children. Leaders of denominations who have work in the Caribbean Islands will find ready for their use the course books, *Children of the Sea and Sun* with primary children and *Sugar Is Sweet* with juniors.

The new materials on South America for children comprise reading books for both the primary and the junior age groups, leaders' manuals to accompany each reading book and a supplementary picture map. It is hoped that the reading books will provide good reading material, based upon sound information, which will help to increase the children's knowledge and interest in South America. Besides that the books will help children to know of the work that the Protestant churches are carrying on in South America.

Up and Down South America, by Anne M. Halladay, is the reading book for older primary and junior children. It contains a number of unconnected short stories. Each one is laid in a separate country and deals with the everyday life and problems of a child in that country. The likenesses of the children of North and South America have been stressed, rather than the differences. The children who read the stories cannot help but learn something of the variety and interest of life in South America and of how the church can give needed help to people there.

Little South Americans, by Nina Mil-

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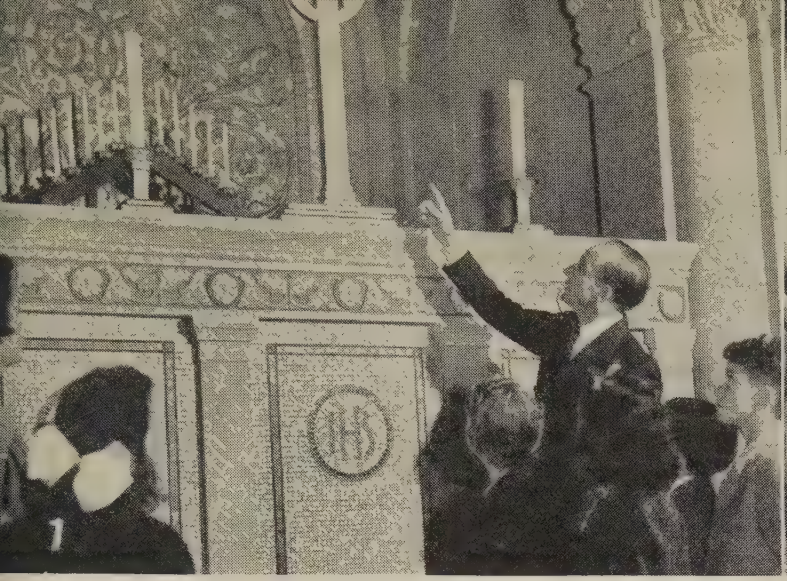
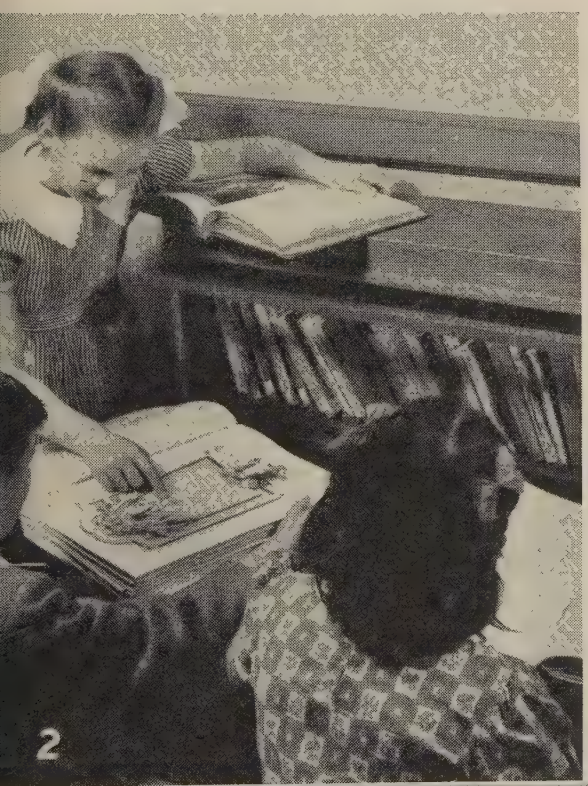


Understanding Christian Symbols

USED AROUND THE WORLD



(A Mission Study Project. Reference book: "Worship around the World," by Hazelwood.)

THIS IS HOW WE DID IT:

1. CHRISTIAN SYMBOLS IN THE CHURCH ARE EXPLAINED BY THE MINISTER.
2. THE CHILDREN LOOK FOR ADDITIONAL EMBLEMS USED HERE AND IN OTHER LANDS.
3. A JUNIOR COPIES A SYMBOL USED IN HER OWN CHURCH.
4. THE PATTERNS ARE TRACED ON BRIGHT-COLORED PAPER.
5. THE FIGURES ARE CUT OUT AND MOUNTED ON CONTRASTING CARDBOARD.
6. THE SYMBOLS ARE DISPLAYED AND EXPLAINED IN THE YOUNG PEOPLE'S WORSHIP PERIOD.

Planned and Photographed by Ralph and Frances Berry

The Nursery Class in September

By BESS V. NESTER

AS summer draws to a close we may expect the church school to return to normal, for its families will be coming back to church after vacations and lazy days at home. Changes will take place in the Nursery Class as attendance suddenly increases over that of the summer months. The children will be back to their regular routines of naps, meals and playtime. Older children will be returning to school and the little ones will be left once more to play alone and very much within the environment of their own homes.

Promotion Day is just around the corner and the teachers will want to prepare the children for a happy adjustment as they enter the Beginner Department and make new friends. The children should be protected from undue excitement or any part in formal programs at promotion time. The change from familiar surroundings to a strange group is excitement enough, so the change should be made in as quiet and natural a way as possible.

Some nursery children are promoted each month, some once a quarter, some as soon as they reach the age of four, and some only once a year, but whatever the time, it is a good plan to ask the beginner superintendent to visit the class some morning to get acquainted with those who are to be promoted. She comes again on Promotion Day to accompany them, with one of the nursery teachers, to their new classroom. The nursery teacher may stay with them through the rest of the session.

During this month the teachers may wish to help each child to take a personal interest in the church, to think of it as an especially happy place to be, and to associate it with God and Jesus; to control his own body and to understand reasons for certain requirements, and to find pleasure in helping himself. Happy times during the summer will be recalled in the nursery class and pictures and mementos of trips, picnics and excursions will continue to be enjoyed.

First Sunday

Some of the children may be back after long absences, and others may be present for the first time, so plans will be made to help them feel at home and to protect them from fear in new surroundings. We may choose for this session the story of Samuel and his mother and have ready on the picture rail, "Going to Church" (Picture Set) and any other pictures of children going to church which may be found in magazines. If possible, there should be one of their own church building and one of the minister. It would be a good idea for the minister to visit in the room for a time, and make himself one of the group. Flowers are still plentiful at this time so they should not be forgotten as they add beauty and a homelike atmosphere.

As the children arrive, talk to them about how they came to church, who came with them, and of how they came step, step, step, up the walk and up the steps and into their room. Look at the pictures and tell stories about them, naming each child as you tell how he got up from bed, dressed, ate his breakfast, and came to church. They might play going to sleep, getting up and dressing to come to church, and sing with the actions to the tune of "Mulberry Bush." When they are all ready, suggest they take hold of hands and walk to church, singing "Come and walk and walk this way, go to church with me today" as they walk around the room and back to the chairs. After they are seated, the story of Samuel may be told. Talk about keeping their own church clean and beautiful and suggest they tell God how glad they are for their church. The teacher may say a simple prayer such as "We are glad, dear God, for our church."

Encourage them to build churches with the blocks. Cut out paper dolls and have them step, step, step to church, or clothespins may be used for dolls and the children "walk" them up to the church.

Second Sunday

Many of these activities may be repeated the second Sunday, and the same pictures used with the addition of "Jesus Blessing the Children," Plockhörst. Little children like familiar things best and enjoy repetition. Since the Bible was not written for small children, it contains very little that they can understand, but the story of Jesus and the children may be repeated from time to time. Thus they learn that he is a very special friend of little children and that he loved all people.

When the children have talked about coming to church and have examined the pictures, call attention to the picture of Jesus and start conversation about it. Tell the story, "Jesus Loving Little Children" and say that we like to come to church to talk about him just as the children of long ago went to see him. Ask one of them to bring the Bible and explain that it tells us about Jesus. Suggest that they tell God they are glad for Jesus, their Friend. Sing "We are glad for Jesus" or the chorus of "Jesus Loves Me." Talk about how Jesus loves each one of them, calling each by name.

They may like to play walking to church or arranging the chairs in rows like the big church and sitting very quietly as Mother and Daddy do while soft music is played on the piano or phonograph. Play getting the dolls ready for church, build churches with blocks or draw with colored crayons. Pictures of their church cut from church bulletins may be given them to take home.

Third Sunday

Regular habits in the home are the first steps toward developing spiritual life. Law and order in the home form the basis for a realization of God, and give to the little child a sense of security which will develop his faith in a Higher Power. He needs to know that there are certain rules that his parents follow and that there is a time for each event in his day. For this emphasis, the teachers will have an old clock or watch or both, which the children may handle. Pictures of fathers and mothers and children doing things will be on the rails.

Look at the pictures together and talk about what the people are doing. Say that the clock has told them when it was time to do what they are doing. Show the clock and move the hands to the time for some of the actions, such as lunch time, or time for Daddy to come home. Listen to the clock and the watch and make the sound they

hear. Sing, "I am a little clock, I say tick-tock, tick-tock." (Softly.) "I am a big tall clock, I say tick-tock, tick-tock." (Distinctly.) Tell the story, "How the Clock Helped" and suggest they play getting undressed, going to bed, and the like, as the teacher turns the hands to tell what it is time to do. Play going to church or draw big clocks. Or pictures of clocks may be pasted on cardboard to take home.

Fourth Sunday

Activities of the last session may be repeated with the emphasis on the children's own helpfulness in doing things for themselves. Have on the rail pictures of the order of a child's day; for example, pictures of a child getting out of bed, dressing, eating breakfast, and so on. Talk of the pictures as the children arrive and suggest they act out each one. Look at the clocks again and let the children turn the hands. Ask what we do when we first get out of bed and if the children are able to dress themselves.

Tell the story, "I Can Do It Myself," from *I Wonder*. Or make up simple stories about the pictures. Talk of how happy it makes us feel when we are big enough to help ourselves and lead them to tell what they do by themselves at home.

They may play house using the clock to tell the time for doing things. When it is time to leave, say that the clock says it is time to put the toys away. Speak of how nice it is that Johnny and Mary and Sue are big enough to put them away all by themselves. "Happy Time" may be sung if there is time.

Small Ideas Yield LARGE RETURNS

By ELIZABETH WILLIAMS SUDLOW

NURSERY Department superintendents constantly need to be alert for ways of promoting their work. The following very simple plans and ideas have been used successfully by different leaders, and have served to show the church's concern for the babies.

One superintendent reports, "I make it a point to phone some home every day and inquire after baby. This makes my phone calls not too frequent. Because I have a notebook in which I have jotted down an outline of the family habits, I am able to time my calls so that they do not interfere with baby's bath, his nap, or some other important routine of the day." The most interesting thing about this simple idea is the fact that phone calls are planned for a time when they will not interrupt household affairs.

One superintendent has open house one afternoon each week and mothers are encouraged to drop in for a chat. Baby is always welcomed, and when several mothers get together they learn to know one another better.

To send a pretty card appropriate to every special day on the calendar is one superintendent's way of keeping the household aware that the church, through the Nursery Department, has an interest in baby. Scarcely a month but affords some occasion when a card may be used.

Greeting each new baby with a bouquet of tiny rosebuds is another's way of showing interest in the prospective member.

In another church the pastor cooperates in claiming baby for the church through the Sunday school. In this church the Nursery Department superintendent notifies the pastor of the arrival of every new baby. He immediately writes a short personal note, expressing the hope that he has been first to send the baby a letter. It is just a friendly note but it means much to the parents.

In still another church the parents of a first baby are presented with the helpful but inexpensive book *Our Little Child Faces Life*,[1] by Mary C. Odell. (Fifty cents.) If it is not a first baby and the book already has been presented, a little nosegay of flowers is given instead.

Many superintendents keep in touch with the child's birthdays by sending at birth and each year until after the third birthday, one of the series of "Letters for Parents"[1] prepared by Eva B. McCallum. One interested superintendent specializes in collecting helpful free literature on child care and training. Many such are available through the Children's Bureau of the U.S. Department of Labor, Washington, D. C., and from various life insurance companies. In a friendly way she makes sure that parents are acquainted with her finds, and she lends or gives copies of the pamphlets to those who are interested.

These plans might all be used in any type of school, large or small, rich or poor, city or rural. They do not involve great expense or effort. It is the steady, systematic remembrance of these youngest members of the school that is important.

[1] Order from The American Baptist Publication Society.

Loder

SEPTEMBER

In the Beginner Department

By ESTHER FREIVOGEL

WE come to the last month of the church school year. Those of us who are teachers probably will feel that we are coming to the close of a year of teaching. Many children, however, will have the feeling of "beginning again," because they are just returning to their church school after summer vacations. Each child should be made to feel your joy at his return and helped to become once more a real member of the group. One way to bring this about is to recall familiar stories. The unit under way in both the first- and second-year material does this very thing.

Similar Emphases of First- and Second-Year Units

Stories of Jesus. In both first- and second-year texts, two sessions in the September units are devoted to the recall of stories of Jesus. Although the stories to be recalled are different, the ways in which a teacher helps her children to recall them can be the same. Individual children may be asked to select pictures of their favorite stories of Jesus and retell them to the group, as is suggested in the first-year text. Or the teacher may show the pictures in order and tell a brief story of each, as described in the second-year text. Another procedure of interest to little children is to tell about a picture and then have a member of the group find it. For example, you may say, "I am thinking of someone about whom the Bible tells us. The Bible says he went about doing good. Perhaps one of you can find a picture of him doing good to some tired fishermen." In like manner they may be sent to find pictures of Jesus doing good to a sick man, to a man who had no friends, to some people who were hungry and far from home, to little children, and to others.

It will be found helpful in each of these procedures to intersperse the recall of stories with the singing of familiar songs which are related in thought to the stories. For example, in connection with the story of Jesus and the children you may sing "Jesus Is the Children's Friend" or "Jesus, Friend of Little Children." Following the story of "The Four Friends" or "Jesus in the Bethany Home" is a fitting time to sing "Friends, Friends, Friends." At the close of this story-recall you may open your Bible and read, "We love, because he first loved us" (1 John 4: 19) or "Jesus went about doing good" (Acts 10: 38).

Growing Up. No one session in either quarterly is devoted to this special topic, but the thought seems to run throughout each. Because little children like to try to think back to the time when they were little babies, it will be found profitable to plan definitely for a time in which to do this. "What couldn't you do when you were a baby? Who had to do these things for you? What were the only things you could do? What can you do now that you could not do when you were a baby? Everyone had to help you when you were a baby. Now you can help others. What can you do?" These are questions that will bring a flood of responses. Your concluding comment, "How much you have grown!" should help the children to realize that growth is something more than just getting taller.

New Friends. The children who are being promoted will be making new friends in the primary room. Those who are to remain in the Beginner Department will be making new friends of those who come from the Nursery Class. Many suggestions are given in the teacher's texts as to ways of doing this. Some of the gifts suggested require considerable time and supervision and are not easily carried out if you do not have adequate help. Since the children will be recalling stories they have had through the year, it would be in line with their thinking to have them find the stories from among the extra copies of pupils' leaflets. These they could bind into a book to be taken to their new friends or to their new teacher, if the beginners meet in the same room with primary children. Should you and your children prefer, the book could be limited to stories of Jesus and made on the day when those stories are recalled. A songbook, made of copies of familiar songs cut from children's leaflets, is a very useful gift to present to a primary superintendent.

For nursery children coming into the Beginner Department or class simple but appropriate gifts are favorite pictures of Jesus, mounted on colored construction paper to which gummed hangers have been pasted. Care must be taken to see that each child has an opportunity to choose the picture he likes best and also to give the one that he chose and mounted. Try to make the presenting of these gifts interesting. For example, your boys and girls may hold their surprises behind them, tiptoe over to the new children, and lay the gifts in their laps. You might suggest that each child tell his new friend what Jesus is doing in his picture.

First-Year Unit
"God's Love and Care"

In speaking of God's care children always mention his gift of food. In connection with this conversation you might play going to the country (or into the garden if your children are from farms), gathering good vegetables and fruits (name each thing as you pull, cut, or pluck it), bringing them home, and serving them at an imaginary table. If your children are familiar with the song, "Our Loving Father, We Thank Thee," they may join hands around the "table" and sing it before "eating." A familiar song telling of God's loving care, followed by a short prayer of thanks, may be substituted for this.

In speaking of thankfulness for homes, (page 65) thankfulness for churches where people learn of God's loving care also may be mentioned. The prayer that follows should express this thought and express the hope that the children's gifts of money will help to care for their church and the churches of other people.

Second-Year Unit
"Stories about Homes"

Be sure to keep in mind the double purpose to be achieved through this session: an appreciation of God's gift of homes and an assuming of responsibility for helping in the home.

Avoid making a probing or drill period of the time for story recall. Weave in with the stories some of the songs listed at the beginning of the plan. A suitable song, not known by the children, may be used as a poem by the teacher. After a story that expresses the security and loving care of the home, the song, "Home," will have meaning. "Working together" should be used in connection with a story telling of a family in which each member does his part. After a recall of several stories about home, the children should be ready to sing or pray with the teacher as she repeats the words "We Thank Thee for Our Happy Homes." Following the story of Jesus helping in his home, sing the song, "The Child Jesus," in *Songs for the Little Child*, by Baker and Kohlsaat.

Helping the Primary Leader

A beginner leader can be of real assistance to the primary leader by passing on to her information about the children being promoted and a list of the mate-

(Please turn to page 33)

Loder

Primary Worship for September

We Think about School

By MARGARET S. WARD

THIS is the time of year when children are going back to school. If the church school has been closed for the summer, or the children have been away on vacation, it may also be the time when they are returning to the Primary Department. They will have many happy experiences greeting old friends, making new ones, and starting new tasks.

As the children think of the boy Jesus at school and what the Great Teacher taught, you may help them to purpose to be friendly, kind, helpful and thoughtful to their teachers and playmates and to try always to do their best both in public and church school.

1. We Think of the Boy Jesus at School

PREPARATION FOR WORSHIP. Look at and discuss a picture of the boy Jesus in the synagogue school. Where did Jesus go to school? Who were his teachers? What books did he use? What did he learn? How did he treat his teachers and schoolmates?

LISTENING TO A STORY. "The Happy School Boy."

The boy Jesus was ready for school. He had washed his face and hands and put on his bright cap and gaily striped jacket.

"Goodbye, Mother," he said.

Other boys were coming from their houses.

The schoolhouse was not far away. It was the synagogue building. On the sabbath day Jesus went there with Mary and Joseph to learn about God, the Father. Then the people coming into the low, square room were quiet and thoughtful.

But on weekdays, when school was held, the room was filled with the voices of the boys.

Now the teacher entered. He was wearing a turban and a long, brightly-colored robe. The boys said good morning. There were no girls in the school, for they stayed at home with their mothers.

The boys seated themselves in a circle on the floor and their teacher sat before them. Jesus lifted a bright face, for he was ready to listen and study hard.

The teacher took up the book of the Scriptures. It was a large roll or scroll, wound on two sticks. He unwound it until he came to the part from which he wished to teach.

Jesus already knew many of the stories found in the scroll, for his mother had told him of Moses, Joseph, little Samuel, and others who had done great deeds for God. She had taught him the Ten Commandments, some verses, and prayers, too.

Now the teacher found the place in the scroll and read a psalm. Each schoolboy listened and repeated the words after him. That made plenty of chatter, but no one minded.

The boys repeated the verses many times. Soon one boy was saying one verse and another boy another verse.

Little Jesus said the lesson aloud like all the others. He was glad when he saw that he was learning to repeat the verses without making any mistakes. He liked to hear the stories and to study God's words, too.

"If I learn God's words when I am small, I will have them in my heart when I am grown," he said.

Jesus was pleased when he had learned the psalm perfectly. He studied his other lessons well, too. Then when school was out he hurried home happily to tell Mary and Joseph what he had learned that day.

—GRACE HELEN DAVIS, in *Story World*

SONG. "Jesus, Our Teacher and Master"[1] (verse one) or "Gentle Child of Nazareth."[2]

ENJOYING SCRIPTURE.

The first thing Jesus learned. Deuteronomy 6: 4-5.

How the boy Jesus grew. Luke 2: 52.

PRAYER repeated by children after the leader.

Dear God, as I go forth to school
Where there is much to learn and do,
I ask thy guidance and thy care;
Please help me to be good and true.

Help me to grow as Jesus grew,
In wisdom every passing day;
Teach me to know as Jesus knew
Thy will, to do it; this I pray. Amen.

—MARGARET HOLDEN

2. We Think about the Greatest Teacher

CONVERSATION. Encourage the children to share happy experiences of going back to school. Do you have new teachers? Why do we need teachers at school? How do your teachers help you to learn the things you need to know? Last week we thought of Jesus when he was a boy at school. What did Jesus become when he grew up? Did you know that he was the Greatest Teacher who ever lived?

SCRIPTURE. There is a verse in the Bible about Jesus, the Good Teacher. Let us listen while _____ (an older child) reads this verse from our department Bible. (John 3: 2.)

ENJOYING PICTURES. Let the children arrange in a picture gallery several good pictures of Jesus teaching: "Jesus and the Rich Young Man" and "Christ Teaching from a Boat," Hofmann; "The Sermon on the Mount," Copping; "Christ and the Fishermen," Zimmermann. As they enjoy these pictures, help them to recall some of the things that Jesus taught:

God is our Father.
God loves everyone.
Love one another.
Love your enemies.

Do to others the way you would like
them to do to you.
Be kind, helpful, thoughtful, forgiving.

SONG. "Jesus, Our Teacher and Master."[1]

SILENT PRAYER. Sometimes we sing our prayer of thanksgiving to God. Sometimes we say our prayer aloud. Sometimes we just think about God quietly in our hearts. Let us close our eyes. Let us thank God for sending Jesus to be the Great Teacher. (A moment of silence.) Let us remember what Jesus taught about the way to live as God's children. (Silence.) Let us ask God to help us to be kind, helpful, loving and true like Jesus. (Silence.) Amen.

3. We Think of Our Friends at School

PREPARATION FOR WORSHIP. Help the children to recall or discover new Bible verses which tell how they may please God in school: Proverbs 17:17; Hebrews 13:2; Ephesians 4:32; 1 John 4:7; Isaiah 41:6; Ecclesiastes 9:10*a*; Matthew 5:9; Matthew 7:12; Hebrews 13:17*a*. Form a code of rules to govern conduct at school. The children may dictate the rules to their teacher to print on a large poster. Have ready several untrimmed pictures of children working with their teachers and being kind, friendly, and helpful to their playmates. Let the children select ones to mount on their poster.

SONG. "School Days,"[2] "Friends,"[1] or "O Teachers Dear, You Help Us So."[2]

READING OUR CODE OF RULES. Let the children read together the rules they made. Let them discuss what should be done when these rules are broken. "Let us ask God to help us please him in school."

PRAYER.

Dear Father, make me very kind
In all that I am saying.
In working make me quick to mind,
And gentle in my playing.
And please, dear Father, bless today
The teacher that I stay with.
Take care of all my friends, I pray—
The boys and girls I play with.

J. LILIAN VANDEVERE

SONG RESPONSE. "Home and School and Play"[1] or "We Thank Thee, Father, for Our School."[2]

4. We Think about Doing Our Best at School

PREPARATION FOR WORSHIP. This may be Promotion Day in your school. Probably the primary children will join with the rest of the school and make their contribution to the program as planned. There may be time for just a brief worship experience in their own room.

QUIET MUSIC.

(Please turn to page 33)

The Classroom Beautiful

By GLENN H. ASQUITH

"THERE! Doesn't that look better?" inquired Mrs. Brown, chairman of the Ladies' Bible Class Improvement Committee.

"It surely does," answered another member of the committee. "New curtains, new rug, complete housecleaning, painted and papered! We won't be able to listen to the lesson on Sunday for looking at this grand room."

Mrs. Jones grew practical. "But what are we going to do with the old curtains, and the old rug. It's a shame to throw them away. There's a lot of wear in them yet."

After some discussion the women decided to offer these worn-out articles to the shabby primary-room, because, as Mrs. Smith put it, "Children don't notice frayed places, or faded colors."

What a mistake! And if Mrs. Smith had had children she would have recognized it. Children see things that their elders miss, and they are keenly aware as to what is good and what is second-rate. Fortunately for this Primary Department, Miss Harding, the superintendent, understood her pupils very well, and she kindly refused the gift of the castoffs. But she was awakened to the urgent need for doing something to her

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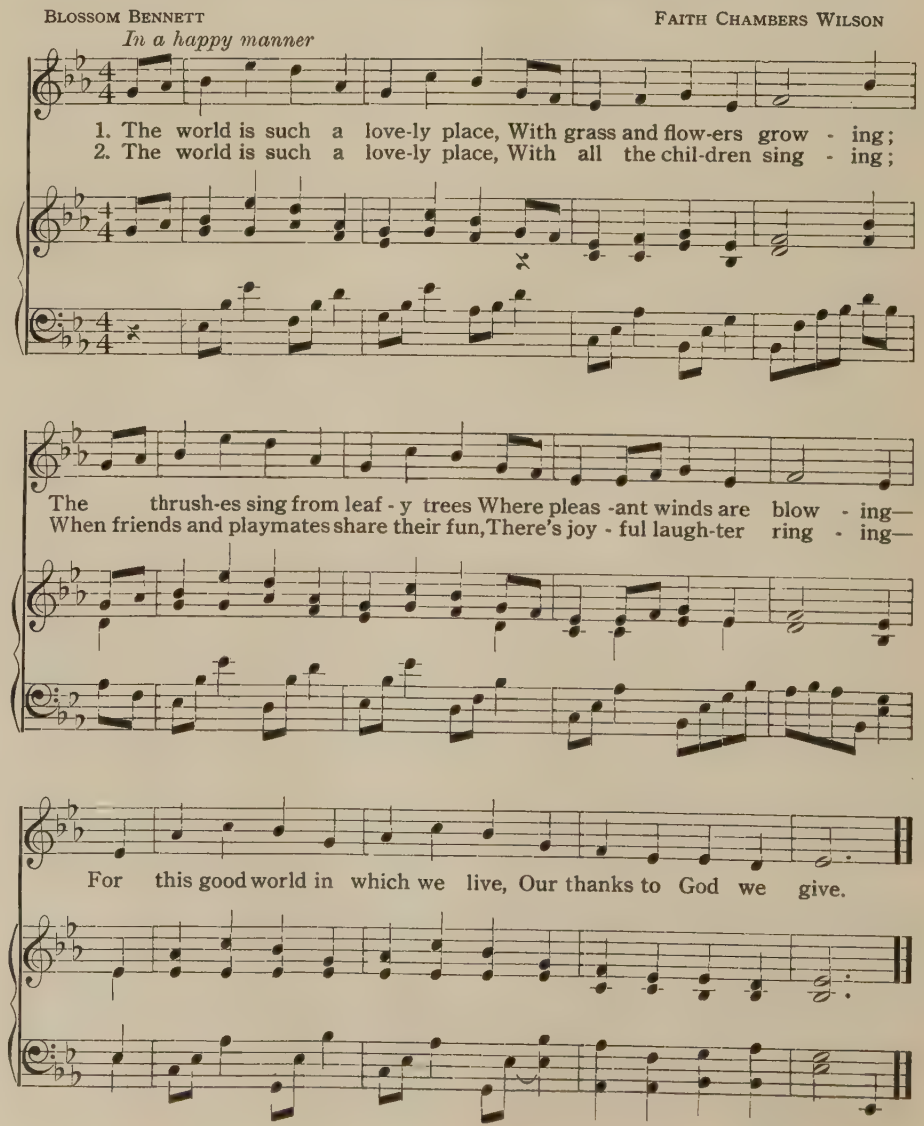
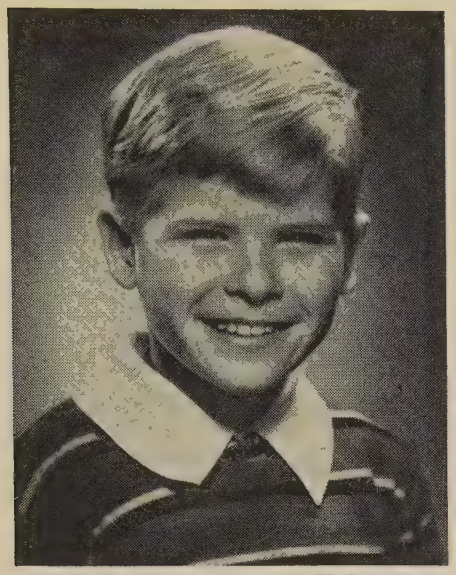
The World Is Such A Lovely Place

BLOSSOM BENNETT — FAITH CHAMBERS WILSON

In a happy manner


1. The world is such a love-ly place, With grass and flow-ers grow - ing;
2. The world is such a love-ly place, With all the chil-dren sing - ing;
The thrush-es sing from leaf - y trees Where pleas -ant winds are blow - ing—
When friends and playmates share their fun, There's joy - ful laugh-ter ring - ing—
For this good world in which we live, Our thanks to God we give.



Black Box Studios

Junior Worship Suggestions

These Things Are Important

By DORIS CLORE DEMAREE

PERHAPS never before have boys and girls had so many opportunities before them. The stores are filled with untold gadgets and toys of all sorts made to appeal to the senses of youth. The world is filled with suggestions for enticing our youth into all types of leisure activities. Luring advertisements on the radio appeal to them by the hour. As never before we need to help our boys and girls to choose wisely. We need to help them to gain an insight into certain rules or guideposts for choosing that which is best. We must help them to see the tarnish back of the glitter of material things and to glimpse the unfolding beauty of things spiritual. And so this month we will help them to think together with God concerning some things that are important.

Again we are suggesting that the offering service be placed near the beginning of the worship, but if for any reason this is not practical you may place it after the prayer response at the close. Conclude with a benediction that is familiar to the juniors.

Throughout the month we are using the music of our opening hymn of praise for our preparation for worship.[1] For many juniors the use of the familiar hymn tune will develop a worshipful atmosphere much more readily than any other type of music.

Juniors can worship only through the familiar. If any of the hymns or the prayer response are unfamiliar to your group you will want to plan a time when these may be learned. If there is no other time you may wisely arrange for this as the children gather on Sunday morning.

The Bible verse used on the second, third, and fourth Sundays immediately following the offering service may be read or repeated by the leader with the group responding in unison or it may be read or quoted responsively by two juniors.

Before the third Sunday you will want to read the original story, "The Great Stone Face," by Nathaniel Hawthorne. If you do not have a copy you will find it in your public library.

1. That We Choose To Do Our Best

PREPARATION FOR WORSHIP. "Holy, Holy, Holy, Lord God Almighty." (Played softly.)

HYMN. "Holy, Holy, Holy, Lord God Almighty."

THE LORD'S PRAYER.

OFFERING SERVICE.

LEADER'S TALK. Did you ever have some money to spend but not know just how to spend it? And did you, perhaps, go into a ten-cent store? If you did you saw many things that you might buy. You wished you might have them all, but you had to choose. It was hard to choose. Perhaps after you had chosen you discovered that you had bought something that was not worth carrying home. Perhaps it broke the first time you played with it. Perhaps you bought something for which you found you didn't care at all. If you have had experiences like these then you, too, have found that, even in our buying, we must learn to choose the things that are most important. It is that way with everything we do. There are so many things we might do, some of them worth while, some not. Always we must choose. Paul in his letter to the Philippians says it this way: (Quote or read Philippians 1: 10*a*. It is helpful to read from a number of translations.)

HYMN. "Building."

CONVERSATION. This month we are going to think together with God about what things are important. (Children may offer suggestions as to things which they think important.) One important thing to remember is that we must choose to do our best. Some of us have the ability or talent to do one thing and some another. Some of us can sing; some can work with our hands. It is one of God's laws that if we fail to use our talent that we will lose this ability. If we don't sing our voices will lose their lovely tones. If we don't use our hands they become stiff and useless. The word talent as it is used in our story means money, but the thought is the same whether we mean money or abilities.

STORY. Tell the story of the talents as found in Matthew 25: 14-30.

BIBLE READING. This is the way Matthew tells the story in our Bible. (Before the session you should practice reading this passage so that you will more easily help the juniors to get the full beauty of the Bible narrative. If the boys and girls have Bibles they will enjoy following the passage as you read.)

PRAYER. Thank God that he has planned so that we may choose that which is best and most important. Ask his guidance in choosing.

RESPONSE. "Keep Me, Lord."

2. That We Choose To Speak Our Best

PREPARATION FOR WORSHIP. Music of "All People That on Earth Do Dwell."

HYMN OF PRAISE. (Above hymn.)

OFFERING SERVICE.

SCRIPTURE.

LEADER. Philippians 1: 10*a*.

RESPONSE. Psalm 27: 11*a*.

HYMN. "Show Me What I Ought To Do."

BIBLE READING. Would you say that the things we speak are very important? Why do you think it matters what we say? (Let the juniors contribute any ideas they may have.) There are many suggestions in the Bible that will help us. (If most of the group have Bibles you probably will find it best to let them all turn to the passages and read them in unison. Otherwise you will want to have four juniors prepared to read the following verses clearly and with the proper expression.) Psalm 34: 1, 13; 32: 8-9, 11; Proverbs 4: 24; 15: 1-2.

PROVERBS.

PRAYER.

PRAYER RESPONSE. "Keep Me, Lord."

3. That We Choose To Think Our Best

PREPARATION FOR WORSHIP. Music of "For the Beauty of the Earth."

HYMN OF PRAISE. (Above hymn.)

OFFERING SERVICE.

SCRIPTURE.

[1] Hymns are from *Hymns for Junior Worship*.

Leader. Philippians 1: 10*a*.
Response. Psalm 27: 11a.
HYMN. "My Father's Care."
LEADER'S TALK. Sometimes people think if they say things that are good and true and important, that if they do things that are important or worth while that it doesn't matter what they think in their hearts. "After all," they think, "no one will ever know the things I think."

When we do and say good things but think ugly and unkind things it is something like sweeping the house so that it looks clean but leaving all the dirt under the rug or behind the door. The things we don't see are just as important as the things we see. Just as we can look under the rug or behind the door and find the dirt so can we look into the faces of people and tell something of the kind of thoughts in their hearts.

Nathaniel Hawthorne tells us a story of Ernest, a boy who looked long at a great stone face carved high on a cliff. A legend said that someday a man would be born in the valley whose face would look like the face on the cliff. As Ernest looked at the great stone face year after year he thought about the man who would come. Surely he would be kind and friendly and loving. How he would love the man when he came! How he longed for the time when he would come to the valley! Years passed and still the man had not come, still Ernest looked at the face and thought of the kind of man he must be and of the wonderful things he would do for the people of the valley. At last the people said, "Ernest is the man who looks like the great stone face." The thoughts he had had were pictured in his own face.

So it is with us, we become like that which we think. Paul tells us of the things about which we should think. Shall we read them together?

BIBLE READING. Philippians 4: 8.
PRAYER. That we may always think our best.
PRAYER RESPONSE. "Keep Me, Lord."

4. That We Choose To Give God Our Best

PREPARATION FOR WORSHIP. Music of "Ever Faithful, Ever Sure."
HYMN OF PRAISE. (Above hymn.)
OFFERING SERVICE.
SCRIPTURE.
Leader. Philippians 1: 10*a*.
Response. Psalm 27: 11*a*.
HYMN. "God's Presence."
STORY. "Christ in the Temple" (based on Luke 2: 41-49).

CONVERSATION. Jesus showed us that it was very important that we choose to give God our best. What difference will it make to us and to others if we do this? (Let juniors make suggestions.)

PRAYER. O God, we praise you for the wonderful way you have planned for us so that we may choose to do the things we wish to do. Sometimes it is hard to know what is best or most important. If we choose that which is not best, forgive us. Help us always as we choose that we do and think and say those things which are most important to you. Amen.
RESPONSE. "Keep Me, Lord."

The Classroom Beautiful

(Concluded from page 28)

classroom without further delay. She spent several evenings planning changes that could be made for a small outlay of money.

Freshness was the first objective. The room was not dirty for the sexton gave it a weekly cleaning. On the other hand, it was not immaculate. It had a musty odor such as is associated with buildings which are closed much of the time. The single window had a broken sash cord, and a stick was required to prop it up. A man in the church readily agreed to put in a new rope, and the sexton promised to open the window every day he was in the church, especially early on Sunday mornings. A thorough housecleaning of the spring variety added an unmistakable sweetness of atmosphere to the room.

Vividness was Miss Harding's next thought. Children's eyes respond to deep tones, and bright splashes of color. Some stiff, deep blue, construction paper, and a tube of paste provided materials for "slip covers" for the rather worn songbooks. Across the lower right-hand corner of each cover the teacher printed with white ink a pupil's name. A yellow slip cover of washable material was made for the supply cabinet, and a scarlet bookmark was secured for the Bible. The old piano was rejuvenated with furniture polish and the addition of a bright scarf.

Homelikeness came in for third-place attention. Crisp, new curtains graced the window, and an ivory-colored, translucent shade replaced the conventional dark green one. When the children arrived on Sunday morning the chairs had been arranged in a cozy circle rather than the traditional rows. A vase of fresh flowers was on the supply cabinet. In a corner, hidden by a chintz curtain on a drawstring, were garment hooks at the right height for the children, and a supply of wire coat hangers. Here best wraps could be cared for properly.

Interest was the next project to be dealt with. Miss Harding asked herself, "What is there in this room that will excite the admiration or wholesome curiosity of my boys and girls?" By utilizing the pictures found in Bible story-books, quarterlies, and lesson papers, the teacher prepared a mural of the life of Christ. The panel, about fifteen inches high, was placed at eye-level, and extended the full length of the two side walls. Miss Harding later found this of great help in teaching. Other, and more permanent pictures, were found for the other two walls. The themes were distinctly for children, and each picture taught a lesson. There were "Christ in the Temple," "Jesus Blessing the Children" and a lovely picture of children at worship. A neat chart to record the pupils' attendance and progress was framed and hung by the secretary's table near the entrance. A "browsing table" was placed at one side with several chairs placed invitingly beside it. On it were arranged Bible story-books and pictures, and these suggested something interesting to do to the children who arrived early.

Sacredness was an essential that Miss Harding saved until last for consideration, because she felt that this would present the greatest problem. How could she change her room so that every boy and girl would feel instinctively that he was in a holy place? And without hinting at a stiffness that would ruin the glad companionship she wished to establish in her small group? She discovered an older boy who was clever with his wood-burning outfit, and requested that he make for her a motto of Old English letters burned on a wood panel, "This is the house of the Lord." This motto was fastened at eye-level on the outside of the door leading to the Primary Department. Opposite the entrance Miss Harding prepared a worship center. On a small dark wood table she placed her own much cherished copy of Sallman's "Head of Christ." On each side of the picture she placed a small metal bud vase. When the season permitted, these vases held small roses or buds. Miss Harding made it a point to arrive early to make sure that everything was in perfect order. As the children entered the room they found her at the piano playing one of their hymns or a simple prelude. At once they responded with orderly, reverent behavior.

When the changes in her room were made (not all at once, of course) Miss Harding was repaid by watching the delight of her boys and girls as they noticed each improvement. Parents who had never shown much interest took the trouble to congratulate her on the attractiveness of the place. And best of all, the workers found it much easier to teach because the whole atmosphere was positive rather than negative. The children were very happy in their lovely room and were eager to live up to their pleasant surroundings.

How To Use the Bible

By MARGARET S. WARD

This unit has been planned as a four-week study. The place of the Bible in life today will be approached from two points of view: first, the fact that the Bible is so widely read and used, and is desired and beloved by hosts of people; and second, the value of the Bible in the personal experiences of the juniors themselves.

Purpose

From the work and study in this unit we may expect these results in the lives of the juniors:

1. An increased appreciation of the important place of the Bible in the world today.

2. The recognition of new meanings in the Bible for themselves.

Since skill in the use of the Bible is covered in other junior courses, particularly Sunday school courses, it will have only minor consideration in this unit.

Junior Experiences

The place of the Bible in the lives of juniors will differ with the personal experiences of each boy or girl. These, however, are the most common:

1. Unthinking familiarity with the Bible as a book and vagueness as to its meaning or use.

2. Unfamiliarity to such a degree that the Bible seems totally unrelated to life.

3. Experiences in using the Bible in Sunday or vacation church school, with satisfying or unsatisfying results.

4. Seeing the Bible used or neglected in their homes.

Your Preparation

Read through the entire unit, including the suggestions here and the detailed plans and materials in *Juniors*. The junior leaders will look to you for considerable guidance both in planning for and participating in their meetings.

Begin now to collect the additional materials that the juniors will need to enrich their programs. Not all groups can afford to buy materials, but every group should try to make use of those that are free simply for the asking or for a little patient searching. (See "Enrichment Materials.")

Remember that the very best preparation for guiding this study is a rich personal experience in using the Bible. If you love the Book and have found it to be a source of daily strength and the best guide in your own life, this will be felt and caught by your boys and girls. They will more readily follow your example and be more anxious to make the Bible their own guide. We would wish that every junior might come to love the Bible as a book especially for him and may learn to turn to it as eagerly as he would to any other interesting book.

Enrichment Materials

Hymns about the Bible.

The Junior Bible, edited by Goodspeed. Price, $2.50.

The Children's Bible. Arranged by Sherman and Kent. Price, $1.00.

Bibles for an Exhibit. Secure as many different translations and types of Bibles as possible, including the modern translations, samples of Braille, foreign languages and Bibles of different sizes and bindings.

Free illustrated pamphlets from the American Bible Society, Park Avenue and Fifty-seventh Street, New York:

"Sample Card of Revised Braille." (John 14: 6 in Braille.)

"John 3: 16." (Translated into 22 different languages.)

"The Book for the World" and "This Must Be Done." (Stories of the work of translating, printing, and distributing the Bible.)

Revised Catalogue. (Price lists for Bibles in Braille and foreign languages, as well as English.)

Stereopticon Slides:

"The Old Book Finding New Friends." (50 pictures of the processes involved in translating, printing, and distributing the Scriptures.)

"The Book Goes Forth." (47 pictures of the Bible colporter.)

"Every Man in His Own Tongue." (48 pictures, giving the Bible to every man in his own language.)

Any of the above sets of colored slides may be borrowed from the American Bible Society, New York. The user pays only return postage and insurance.

Pictures:

"Boy Jesus Studying the Law in the Synagogue," Wyeth.

"Jesus in the Synagogue," Tissot.

"The First Printing Press." (See Keystone Course IV, Part 1.)

Pictures of people today using the Bible at home or in church.

"The Light of the Bible," by C. Bisschop. A colored copy, size, 8 x 10 inches, may be secured from the Art Extension Press, Westport, Conn. Price, 50 cents.

A picture of Jesus and the children, such as those by Hofmann, Flandrin, Tarrant, Copping.

A picture of boys and girls at worship.

"Moses and the Ten Commandments," Tissot.

Session 1. September 6

A WONDERFUL BOOK

In this first session we wish the juniors to come to a growing appreciation of the Bible as the most wonderful book in the world.

Preparing for the Session

Be familiar with the suggested plan and materials for the meeting as given here and in the August 31 issue of *Juniors.* Note the list of enrichment materials suggested for Session 1 in the Introduction and try to have some of these ready.

Help the junior leader with any parts of the program he may not understand. Most of the program should be in the hands of the juniors themselves. Your principal contribution will come in the closing prayer. This should bring the meeting to an impressive climax as you express the gratitude everyone should feel for God's gift of his matchless Book.

Session Outline

ACTIVITIES FOR EARLY ARRIVALS.

QUIET MUSIC.

CALL TO WORSHIP.

HYMN. "Book of Grace and Book of Glory."

OFFERING.

INTRODUCING THE UNIT. Junior leader.

DISCUSSION. Led by junior leader.

JUNIOR REPORTS.

1. The Book of Books.
2. The Bible Jesus Loved.
3. The Bible Tells about Jesus.
4. The First Printed Book.

FAVORITE VERSES FROM THE WONDERFUL BOOK.

HYMN. "For Man's Unceasing Quest for God."

CLOSING PRAYER. Adult counselor.

Session 2. September 13

THE BIBLE FOR EVERYBODY

In this second session we wish the juniors to discover some of the ways in which the Bible is being given to people everywhere and ways in which they may share the Bible with others.

Preparing for the Session

Go carefully over the plan for the meeting with the junior leader and the two chairmen in charge of the committee

[1] From outlines copyrighted by the International Council of Religious Education.

work. Make sure that they understand just what is expected of them. Probably you will need to guide the work of the committees during the meeting.

Plan to bring some Bibles for the exhibit and to have helpful materials available for the Research Committee. If you have access to a stereopticon, you might use slides to illustrate the junior reports. See the Introduction for sources.

Note that you are to lead the discussion after the reports. The amount of money your group can afford to spend and the needs in your own church or community will determine the kind of projects you should suggest.

Session Outline

COMMITTEE WORK.
QUIET MUSIC.
HYMN. "For Man's Unceasing Quest for God."
TOPIC INTRODUCED. Junior leader.
JUNIOR REPORTS.
1. For Every Man in His Own Tongue.
2. The Bible Colporter.
3. Bibles for the Travelers.
4. Opening the Eyes of the Blind.
5. The Bible Talks.
6. No Blackout of the Bible in These Times.

HYMN. "Lord, Thy Word Abideth."
DISCUSSION. (Led by adult counselor.) The Bible is the book most beloved by millions of people. Yet, there are many millions who have never heard of it. Some are too poor to possess copies of their own. Others do not have the kind of Bible they can read. Would you like to share in giving the Bible to someone who needs one? (Present briefly a few projects from which the boys and girls may choose: buying a portion of the Bible in Braille for a blind friend they know; a Bible in large print for an elderly shut-in with failing eyesight; a New Testament in their own language for an Italian, Polish, or Chinese family; a large department Bible for some juniors in a mission station. Suggest that the juniors may wish to use part or all of the offerings taken during this study to purchase such a Bible.)
OFFERING.
OFFERING PRAYER. Junior leader.
OUR BIBLE EXHIBIT.
CLOSING HYMN. "Book of Grace and Book of Glory."

Session 3. September 20

HOW THE BIBLE HELPS ME

In this session we wish the juniors to discover new meanings in the Bible for themselves, as they come to a growing appreciation of it as the supreme guidebook for Christlike living.

Preparing for the Session

Be familiar with the suggestions for the meeting before the junior leader comes for help in planning the program.

You should be sure to secure four good-sized pictures to illustrate the reports. The reports will have far less meaning without the pictures.

You will guide the sharing period. Prepare for this thoughtfully and prayerfully. Be ready to tell how you have found the Bible a help in your own Christian living. Try to encourage as many boys and girls as possible to participate, but remember that there may be some who will be reticent about speaking and others who really have not yet learned to use the Bible as a guidebook. Close the period with prayer that all may show their gratitude for God's Holy Word by the way they use it to help them in their daily living.

Session Outline

ACTIVITIES FOR EARLY ARRIVALS.
QUIET MUSIC.
CALL TO WORSHIP.
HYMN. "Book of Grace and Book of Glory."
THE TOPIC INTRODUCED. Junior leader.
JUNIOR REPORTS.
1. The Bible Helps Us To Know God.
2. The Bible Gives Us the Story of Jesus.
3. The Bible Helps Us To Worship.
4. The Bible, Our Best Guide for Living.

HYMN. "The Word of God Shall Guide My Feet."
OFFERING.
SHARING PERIOD: "How the Bible Helps Me." (Guided by adult counselor.) What Bible character other than Jesus do you like best? What is your favorite story of Jesus? (Let several juniors tell their favorites and how these stories have helped them to understand better the way God wishes them to live.) Who can give some of the laws or rules found in the Bible? Why are these good rules for us to follow today? Earlier in our meeting we used verses from one of the psalms to call us to worship. Are there other Bible poems which make you think of God? (If a familiar one like Psalm 1, 23, 100, or 121 is mentioned, let them repeat it together, thinking particularly of what the words mean.) Can anyone tell us a story of someone who has found the Bible especially helpful? (Two juniors will be ready to tell the stories given in "Materials for Your Meeting." Close with an instance from your own experience.)
PRAYER. Adult counselor.
CLOSING HYMN. "My Guide."

Session 4. September 27

HOW I CAN USE THE BIBLE

In this closing session of the unit we wish to help the juniors to understand better how they may use the Bible.

Preparing for the Session

Help the junior leader with his planning, so that he may be able to bring this study to a satisfying conclusion.

Be prepared for the discussion period and be ready to climax the unit's work with your prayer in the closing worship.

Session Outline

ACTIVITIES FOR EARLY ARRIVALS.
QUIET MUSIC.
HYMN. "The Word of God."
THE TOPIC INTRODUCED. Junior leader.
JUNIOR REPORTS.
1. We Think of God Each Day.
2. Thy Word Have I Hid in My Heart.
3. A Bible for Juniors.
4. A Bible Reading.
5. My Guide for Reading the Bible.

WORK AND STUDY PERIOD.
DISCUSSION. (Led by adult counselor.) How many of us have Bibles of our own? Do we use them or do we leave them unopened upon a table or shelf at home? What have we learned about ways to use our Bibles? If you do not already do so, would you like to plan to spend a few moments of quiet with God each day? Sometimes we might follow the thoughts given in our story-paper. (Show a copy of *Juniors*. Call special attention to the section, "Thinking of God.") Could we plan to study our Sunday school lessons more faithfully, looking up the references in the Bible and reading them for ourselves before we go to class each Sunday? Might we not see if there is a copy of one of the modern translations of the Bible at home, and plan to read from it one of our favorite passages? (If there is time, read Psalm 23 from Goodspeed's translation of the Bible.) Perhaps we could select from the guides we have just made something that particularly interests us, read that in our Bibles this week, and then make it our own by committing it to memory. (Encourage each junior to make plans for some personal reading of the Bible.)
CLOSING WORSHIP.
Hymn.
Scripture. Psalm 19: 7-14.
Offering.

PRAYER AND BENEDICTION. (By adult counselor.) Express gratitude for the gift of God's Word. Ask that they may always love their Bibles and give them the best care, learning to use them as a guide to their everyday living. Close with Numbers 6: 24-26.

"You'll Find It—"

(Concluded from page 21)

over the phone they would try to keep. When completed, they typed several copies, one they pasted on the inside of the door. The Sunday school superintendent asked them to read another copy at the next workers' conference; the pastor, Girl Scout leader, the president of the women's missionary society received other copies.

Omitting personal and local details, the rules are somewhat as follows:

In order to allow everyone else as well as yourself to find things quickly in these cupboards, will you please observe the following suggestions:

1. *You may use anything from these cupboards unless you see a reserve sign for a certain group.*
2. *When you remove a box, leave all other boxes in right position with names facing out.*
3. *Return box to original position.*
4. *If you have new articles to add, put them in a box with a lid, print or get another to print, a name tag as legible as those tags now on the boxes, and glue or Scotch-tape it securely to end of box. Select the proper shelf, and fit into the best place available.*
5. *If you use the last or nearly the last of any article that will need replacing, will you leave a note with _____?*
6. *Before buying any kind of new supplies, look over the list of articles on these shelves. They may give you ideas. Before throwing away seemingly useless things, think of articles used by the many other groups, and if possibly useful, put in box and mark as indicated. String, spools, cardboard, picture wire, silk floss or crochet thread for notebooks, and scraps of cloth or pieces of yarn from the sewing circle will all find users if you make them available.*

What a joy for almost anyone in the church to say to a new Sunday school teacher, a sponsor of the Scout troop, or a member of the women's missionary group, "You want some _____; you'll find them on the middle shelf!"

We Think About School

(Concluded from page 28)

LEADER. We have had a happy time together this year. Now our third-year class is leaving to go into the Junior Department. Next Sunday those of us who are left will go into new classes and we shall welcome some new children. Wherever we are, in our church, at school, or at home, we wish to try to do our best in everything we do. God is near us, ready to help us.

SCRIPTURE. Ecclesiastes 9: 10*a*.

PRAYER SONG. "Like Jesus."[2]

[1] *Worship and Conduct Songs.*
[2] *Primary Music and Worship.*

LET NOT YOUR HEART BE TROUBLED

By Nona Keen Duffy

"Let not your heart be troubled,"
Behold the singing sea;
Observe the silent places,
"Believe, also, in Me!"

Behold the starry heavens,
And contemplate their space,
"Let not your heart be troubled,"
For you have seen His face!

Go study any flower
And watch the swaying trees;
Believe in God, our Father,
For He made all of these!

"Let not your heart be troubled"
And do not be afraid;
Go out and study nature,
And see what God has made!

■

September in the Beginner Department

(Concluded from page 26)

rials with which they are familiar. The information on the children should not be of this character: John is selfish. Mary never causes any trouble; she is always good. If John has had a long illness during which the attention of the whole family was centered on him, the primary leader should know about it. If Mary is a member of a broken home and has a sense of insecurity, it would be well to report this.

The list of familiar materials may include Bible stories, Bible verses and songs. Be sure to include the sources of the songs. Nothing makes a child feel more at home than a familiar song.

Speak Their Language

(Concluded from page 19)

is our fault, not his. A few weeks ago a schoolteacher asked my fourteen-year-old daughter, out of a clear sky, to repeat the Ten Commandments. The sudden and irrelevant question left her mind completely blank. We have all had similar experiences and know the humiliation of them. Before she had time to orient herself the following verbal deluge burst over her hapless head, "What's the matter? Have you never been to Sunday school? Don't you even have a Bible in your home?" This is a perfect example of what not to do.

"The mother," I read once, "who attempts to solve her child's difficulty, not by rigorously maintaining her adult viewpoint, but by putting herself as best she can, at the point of view of the child, does in a sense become the child. As, in that limited sense she becomes the child, she opens a door into a reality that for the most part is closed."

We cannot teach children, talk to them, and reach them without thinking about them. Here is the challenge to us as parents, teachers, and leaders of youth. It is no task for a lazy person. We must be as quick and alive as the child and must loosen our imaginations. We must walk in his enchanted garden that we may show him our own. And if our teaching is to have purpose and is to be more than a barrage of words flung against the wall of the child's indifference, *we must sit with him.*

Missions and Our Southern Neighbors

(Concluded from page 22)

len, is a picture-reading book for the younger primary children. It contains twenty-four full-page photographs of children from the different countries of South America. Each picture is accompanied by a short story in large type.

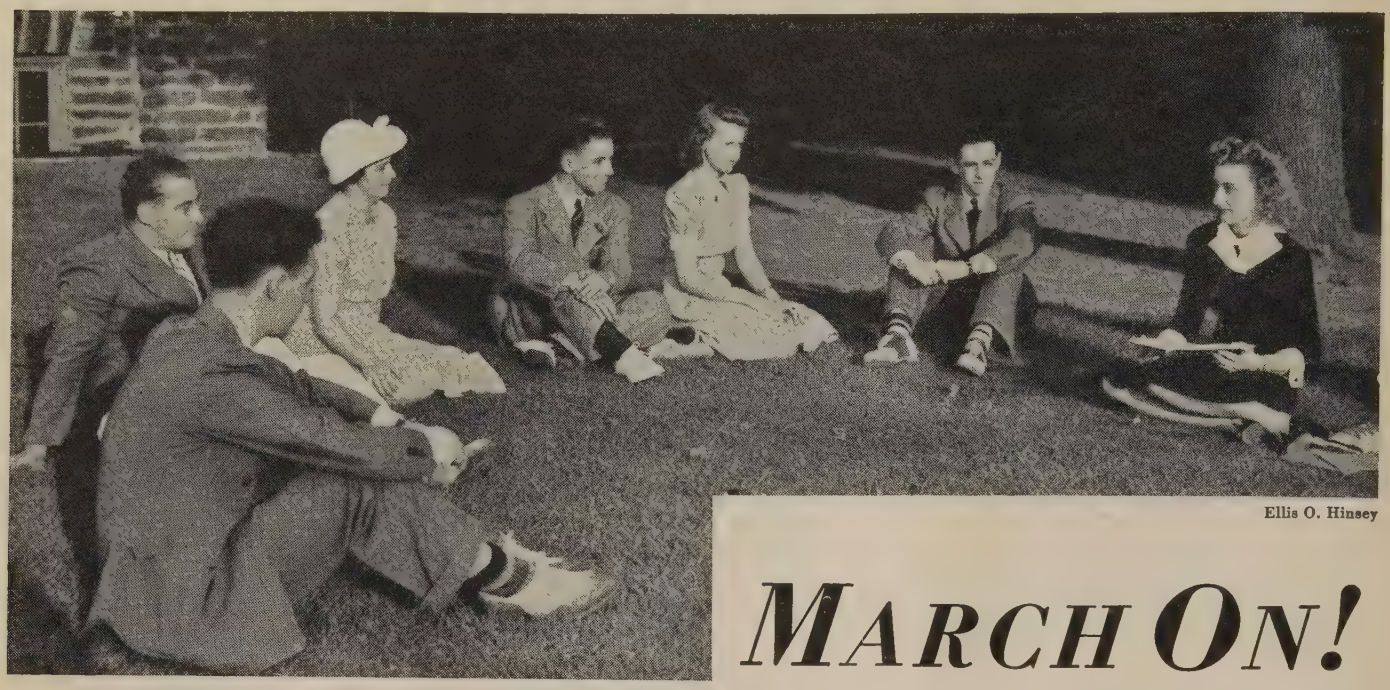
The leaders' guides give plans and procedures for carrying on the courses of study on South America. They also give supplementary information.

The junior leader's guide has been written by Helen Criley and the primary one by Blanche Hoke.

The new picture map on South America provides valuable pictorial information for the children. The large map has many pictures on its surface. An accompanying insert sheet supplies many pictures which may be cut out and pasted around the border.

Altogether the study materials on the Latin America theme promise to be helpful in building up friendly understanding between the two Americas.

Young People's Leader



Ellis O. Hinsey

MARCH ON!

WITH THE BAPTIST YOUTH FELLOWSHIP

A PLAN OF UNITED YOUTH ACTION launched at the Northern Baptist Convention

IT really got its start at Franklin College, Indiana, in December when the Baptist Youth Fellowship was born. It was launched on a national basis at the Northern Baptist Convention at Cleveland, where youth spokesmen and adult leaders presented it to a large delegation. It will be presented to the local church groups on October 4, when youth all over the Northern Baptist Convention are expected to begin action together. "It" refers to the fivefold program of united youth action sponsored by the new Baptist Youth Fellowship.

Cleveland heard about it on Saturday afternoon at the youth meeting and forum which concluded with an address over a national radio hookup by Governor Harold Stassen, vice-president of the Northern Baptist Convention, himself a product of Baptist youth work. It received further emphasis at the Sunday noon Fellowship luncheon. Then in the concluding session of the Convention on Sunday night five youth speakers presented the great imperatives of the Fellowship program. The national president of the Baptist Youth Fellowship, Giles Brown of Southern California presided over the youth sessions at the Convention and led the Executive Board in making further plans. Delegates and visitors showed strong interest in the materials on display and in the large printed posters at the Baptist Youth Fellowship booth in the Exhibit Hall.

Other groups of Baptist young people and adults have been hearing about it in conventions, rallies, house parties, summer assemblies, and retreats. Still others have been discussing it in local churches with their imaginations kindled by the stimulating introduction given to it through *Young People*, BAPTIST LEADER, and *Missions* magazine. Awaited with great eagerness are the "Adventure Packets" expected for release early in September, which have already been ordered by many youth groups in various parts of the country. In anticipation of early action in the fall, many of these groups have been planning to give their enthusiastic and sacrificial support to the great purposes expressed in the plan. This issue of BAPTIST LEADER gives definite help on the program.

What Is the Youth Fellowship Program?

The new PLAN OF UNITED YOUTH ACTION FOR CHRIST has four great aims: Baptist youth united to produce:

Complete personal commitment to Christ and his program.

Enlistment of others in his cause and the spread of his spirit to the ends of the earth.

Sensitiveness to the spiritual needs of the world.

A growing life of service in church and community.

These high purposes are given practical expression in five major areas of emphasis and action with three specific projects related to each. The fivefold program is as follows:

I. GROW in Personal Christian Living
II. HELP Others To Become Christians
III. SERVE through Missionary World Outreach
IV. PRACTICE Christian Citizenship
V. DEVELOP Leadership

HOW TO BEGIN

POINTERS for Launching the Youth Fellowship Program in YOUR CHURCH on October 4

By OLIVER deW. CUMMINGS

To insure success in any great spiritual venture there must be two elements present: a high and worthy purpose justifying sacrificial devotion, and a clear plan of action. In the Baptist Youth Fellowship program, both elements appear conspicuously. No more challenging objectives were ever set before a generation of young people. These objectives will not be reached, however, without much attention to program details. The care with which they have been embodied in a comprehensive plan of action presented in attractive materials must be matched by effective local church endeavor; for it is here that the results will actually be achieved. Hence the necessity for considering carefully the steps to be taken.

1. *Secure a copy of the "Adventure Packet,"* price $1.00, at the earliest possible moment. (See details concerning contents and how to order on page 37).

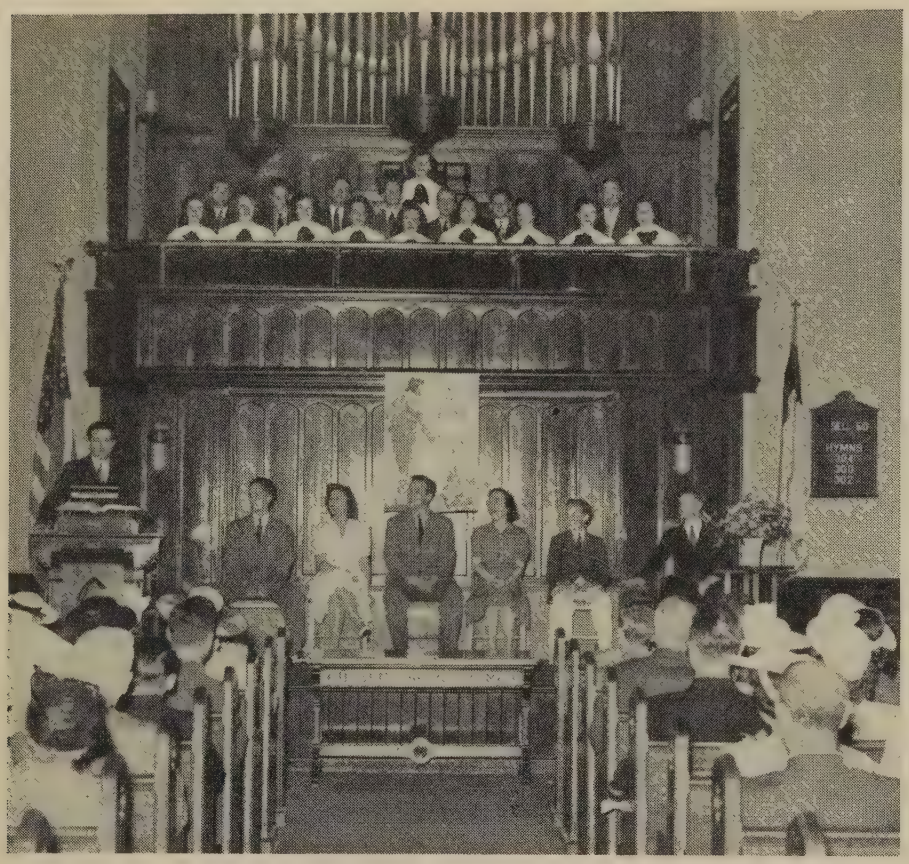
2. *Call a conference of interested youth leaders.* Make sure that each young people's group in the church (B.Y.P.U. or C.E., S.S. young people's classes or department, W.W.G., R.A., etc.) is represented by one or more persons. Ask the pastor or some official representative of The Board of Christian Education or other responsible body of the church to assist in calling a meeting and possibly in presiding as temporary chairman. Get this group into "a huddle" as early in September as possible so that you may be able to make advance plans. Schedule a date for the meeting when all can be present and when they will have sufficient time for full discussion.

3. *Discuss the PLAN OF UNITED YOUTH ACTION FOR CHRIST.* Scan first of all the issues of *Young People* for May 31, "Questioning Youth," and June 7, "This Generation—with Christ—Can Change the World" (copies in "Adventure Packet"), especially the June 7 center pages and editorial entitled "We Can Do It." Read carefully the five major goals and the subheadings in the outline of the plan of action. Provide, if possible, for a report on the material contained in *Missions* magazine for May (see article "One Generation Can Change the World") and BAPTIST LEADER for June (see "Young People's Leader" section). Glance through the individual publications in the "Adventure Packet." Note how each leaflet applies to some item in the Plan of Youth Action.

4. *Call a meeting of all young people of the church to discuss plans.* Note that Friday night, October 2, is being observed throughout the Northern Baptist Convention as "Youth at Church" night in connection with Christian Education Week. Make this an evening of fellowship, information, and devotion. Provide for a presentation of the facts concerning the new organization—the BAPTIST YOUTH FELLOWSHIP. (See the pamphlet "Introducing the Baptist Youth Fellowship," carried in the "Adventure Packet" and available at denominational headquarters.) Make general announcement of the new Baptist Youth Fellowship *program.* Reserve full discussion for the regular young people's meeting on Sunday night, October 4. Conclude with a brief devotional and dedication service, planned in relation to the foregoing presentations and plans.

5. *Carry suggestions to all youth groups of the church for their full participation.* Certain parts of the program will be found to be better adapted for emphasis in connection with the Sunday school, others for the youth discussion group (B.Y.P.U. or C.E.), still others for weekday groups and interest groups (such as W.W.G.). Note the pamphlet "Guild Goals in the Baptist Youth Program" with its suggestions for those activities in connection with each of the five major goals which are especially well adapted for use by the World Wide Guild. Note, also, how the emphasis on Bible study and group worship relates to the Sunday church school and to other kinds of meetings. You will see that some of the areas of study and discussion are well suited to the opportunities presented in the Sunday evening discussion meeting. Certain of these will appear in *Topic* quarterly, others are available as alternate subjects or for

(Please turn to page 42)



Putting It Across

How One Group Launched Its Baptist Youth Fellowship Program

By GRACE ELLIOTT

BAPTIST YOUTH FELLOWSHIP! We had heard of the new organization; we had seen pictures of the Franklin Conference—where young people from all over the Northern Baptist Convention had met to form the new national group of Baptist young people from fifteen to twenty-five years of age. We even knew a delegate to Franklin, and our pastor had attended the Denison Conference. So that when we saw the folder, "Introducing the Baptist Youth Fellowship," we representatives of the various youth groups in the church met together to discuss the possibilities of learning more about the organization and what our own action in regard to it should be.

We invited our pastor to meet with us as adviser. One Sunday afternoon we went over the plan of action—its five major points with individual subpoints: GROW in Personal Christian Living, HELP Others To Become Christian, SERVE through Missionary World Outreach, PRACTICE Christian Citizenship, DEVELOP Leadership.

We studied *Young People*, the weekly story-paper for Baptist youth, and from the May 31 and June 7 issues we clipped much material on the above five points. We wanted to build a program justifying the interest of our whole church, not merely one our young people would understand and adopt. We had also the folder, "Introducing the Baptist Youth Fellowship," which explained the relation of the Fellowship to the denomination, how it came into being, how it is related to local, state, and association church groups, how changes can be made if we wish, how the ongoing program is affected, what its purposes and objectives are and under what circumstances we should use the name, "Baptist Youth Fellowship." As we studied this folder we felt that we were getting an introduction to the staff members and the officers. For another thing, we discovered where we could write for additional information about programs and the five points of organization.

We liked especially the new fivefold activity program, and we tried to plan carefully how we could acquaint all the people of our church with this new setup. Our pastor suggested that we might use our Youth Sunday, May 24, and present the program at the morning service. After we decided to follow that suggestion, the chairman assigned to each of us one of the major points of the plan of action and suggested that we might take two minutes each in discussing that point. This meant that we had to write out our short talks in advance, make sure that they contained the information in the subpoints under each of the five major heads. Two other members of the committee were to take part in the worship service. The pastor promised to conclude the program with a ten-minute talk, "We Can Do It."

On May 24, all the young people of the church followed the procession of the youth choir as they entered the sanctuary. This procession from the rear of the church made an impressive showing, especially as the young people filled up the front section which had been reserved for them. The service had been well publicized in advance and the auditorium was packed. At the front of the church we had placed the large Baptist Youth Fellowship poster depicting Christ in the foreground with young people marching toward him and above the picture were the words, "That ye might have LIFE." We were so impressed with the effectiveness of the issue of *Young People* entitled "This Generation—with Christ—Can Change the World" that we made arrangements to get copies in advance, distributing these with the "Order of Service" as the worshipers entered the church.

We followed this order of service:

Organ Prelude.
Processional Hymn. "Ancient of Days."
Call to Worship.
Doxology.
Invocation.
Lord's Prayer.
Responsive Reading.
Gloria Patri.
Scripture.
Anthem.
Morning Prayer.
Worship of Giving.
Hymn. "O Master, Let Me Walk with Thee."
Baptist Youth Fellowship Plan of Action:

GROW
HELP
SERVE
PRACTICE
DEVELOP

(Please turn to page 43)

WHERE *and* HOW *To Get Help*

Tools in the "Adventure Packet" of the Baptist Youth Fellowship and How To Use Them

YOUNG people and their adult leaders in local church groups throughout the Northern Baptist Convention will find in the "Adventure Packet" of the Baptist Youth Fellowship exactly the helps they need for carrying forward a program of advance. After months of careful planning, has resulted the assembling of helpful leaflets and other materials in an attractive tool kit. Many young people and adult leaders have caught the adventure spirit and have contributed to the ideas and the suggestions included in these various publications.

Two attractive posters will carry the theme "This Generation—with Christ—Can Change the World" and will interpret it for youth within and without the local church.

Poster Number One pictures a strong-faced Christian youth against the setting of the cross of Christ and with a Bible in his hand ready for action. This poster likewise portrays, with small images, the five areas of major emphasis in the program represented in the challenging words GROW, HELP, SERVE, PRACTICE, DEVELOP. It is intended primarily for use on the bulletin boards of the local church, though many will find that it offers a singularly strong appeal to young people of the community.

Poster Number Two presents the towering figure of Christ appealing to a group of young people against the setting of destruction and death and bearing the caption, "That Ye Might Have Life." This poster is designed for widespread use in strategic spots throughout the neighborhood or town in which the church is located.

Extra copies of both posters may be ordered at 25 cents each.

Opening the "Adventure Packet," the youth leader finds the most important publication—the *Guidebook*. This offers a wealth of suggestions on each one of the five major areas of emphasis and the individual subpoints. Also included is a section or chapter on "How To Begin," outlining the steps to be taken and the plans for organizing to get results. This guidebook for youth adventure has been so arranged as to qualify as a textbook for a standard First Series Leadership Education Course. For those desiring to use it in this way, full particulars and directions can be secured from denominational headquarters. Extra copies should be ordered for use by officers and individual members of the youth group.

Exploring the packet further, the youth leader will find many attractive leaflets and tools for action:

1. *Introducing the Baptist Youth Fellowship* is a leaflet which will answer most of the questions about the new organization and its relationship to the local church.

2. *Partners with Christ* is a leaflet (with an attractive cut on the cover) written for young people on the stewardship of life.

3. *Christian Youth in a World at War* gives counsel and suggestions to young men and young women in military service, in defense industries, and at the home base. It tells how to maintain Christian ideals and standards in war times. Extra copies may be secured to be sent by the local church youth group to those who have been called into national service, as one additional means of keeping contact with these persons.

4. *Every Member Youth Enlistment* is a practical guide offering specific suggestions for a plan to enlist youth in Christian giving.

5. *Baptist Democracy Serves the World* deals with Baptist organization and program and the world missionary outreach. It is a pamphlet designed for study and use in connection with the proposed Denominational Month.

6. *Go to College—Now?* discusses the responsibilities and the obligations of Christian youth toward higher education and training for life in a time of national emergency. It is intended for individual reading and guidance.

7. *Invitation Cards.* These are reproductions of posters and similar material to appeal to youth outside the church. Many groups will wish to order large quantities for use in enlisting new young people and keeping the members attending regularly.

8. Leaflets for use in *youth evangelism*, setting a new standard of attractiveness in appearance and wording for appeal to young people to accept Christ. It is expected that many groups will use these leaflets in systematic visitation during the fall months and in connection with the Printed Page evangelism effort of the denomination in January. Individuals will find them a stimulating means of starting a conversation about Christ with their non-Christian friends.

9. *Guild Goals in the Baptist Youth Program* lists the missionary education literature for special emphasis this year and shows how the activity projects of the Baptist Youth Fellowship program are adapted for special use of Guild groups.

10. *Materials for Church Work with Senior High Youth* and *Materials for*

(Please turn to page 41)

"No Small Thimbles, Please!"

By RUTH RUSSELL

HAS your young people's group ever given a party by remote control? That is, you hold your own party, but you entertain guests several hundred or a thousand miles away? If you never had fun that way, try it now. Your guests are already assembled in the farmland of central California. Ready to serve as your "proxy hostess" is a girl who was formerly a state fellowship commissioner and who worked in a party department of a metropolitan department store. Miss Betty Staat is her name.

She will lead any games you ask to have played; she will direct again the songs that echoed at your summer camps; she will serve refreshments and see that toys for children or party favors sent by any young people's group in the Northern Baptist Convention reach those to whom they will bring much happiness.

Volunteering to serve without pay as vacation church school worker a year ago, she is now employed full time by the Home Missions Council to serve as missionary to the migrants. She conducts nursery schools for the children of mothers who work in the fields, and she organizes wholesome recreation for all the family. Out of her experience with young people's work in the local church and now with the migrants grow her suggestions for a good time for your own group wherever it may be located in the United States.

"Organize a recreational evening of your own, making or bringing something that can be sent to the migrant children" is the plea Betty Staat makes. "Toy Sings" furnish such a mutual medium. All of the Sunday evening young people's groups in one area combined on Sunday night after church for an hour of community singing together. The "admission" was one inexpensive new toy or one older one that could be repaired. Some of the young people had to be almost forcibly restrained from using these toys again themselves when they saw them assembled in one convenient spot. Finally, everyone entered into the actual singing and the games already planned. Three persons were designated to pack these toys and send them direct to Betty, who keeps them in a cupboard, classified as to age and interest.

Many of these she distributed at

Christmas time and others she kept for birthdays. "We try to remember the birthday of every child," she says, "although it is sometimes hard to establish the exact date. A mother may tell me that Johnny was born during soft fruits and Mary in cotton, but that at least establishes the season and the place where the parents were working at the time."

Once a week throughout the year all the migrant families near Miss Staat's community recreation hall assemble for games and songs. The Red Cross First Aid graduates recently had a party there for which the young girls' club baked and decorated small cakes for refreshments.

"If young people would send us crepe-paper streamer decorations left from their banquets, odd balloons, extra paper napkins or gummed stickers suggesting the holiday of the month, we could dress up these parties considerably," says Miss Staat.

"But even without the frills we manage to have a good time. Somebody always has a guitar or a mandolin and we sing the old folk songs together. Some of the finest songs of our American tradition have been kept alive in this fashion. They offer good entertainment for parties of your own, too."

Spending a party evening "making something" is another idea of Betty's. Assemble old magazines and quarterlies and cut from them pictures that could be sent for use in the vacation church schools or throughout the year in Sunday church school classes for the migrant youngsters.

She writes: "A Sunday school paper is my calling card. I take one in my hand and walk over to the nearest tent-house, car or trailer. I know they will welcome me when I have admired the newest baby. They make me feel at home at once by offering their best chair —in many cases it is a packing box; but I understand the value of their offering and I know that circumstances have not always been like this. Many never had traveled before, but now they are caught up in this restless economic age of migration.

1. NURSERY SCHOOL GROUP AT HOTCHKIN CAMP AT THE HEIGHT OF THE COTTON SEASON. ALL THE CHILDREN WERE MEXICAN. 2. ESPERANZA RECEIVES HER FIRST DOLL, A GIFT FROM THE LOS ANGELES ASSOCIATION. 3. SOUTH MODESTO ACRES IS A RESETTLEMENT AREA, AND THE MIGRANTS HAVE "TAKEN ROOT." RECENTLY THE FIRST BAPTIST CHURCH, OF MODESTO, BUILT A MISSION CHURCH IN THAT AREA. 4. AT THIS BEAUTIFUL SPOT, AT INGLE'S CAMP (LARGEST MIGRANT CAMP IN MODESTO), THE CHILDREN MEET FOR THEIR NOONDAY "SING" BEFORE CLOSING THE VACATION CHURCH SCHOOL FOR THE DAY

"Every home has its evidence of love and beauty. The emptied tomato can now holds a blooming geranium. On the wall may hang a piece of beautiful handmade tapestry—probably some lovely embroidery on cheap material worked by the grandmother of the home. She came along when times were hard and sits alone all day now while the rest of the family work in the fields.

"When we start vacation school or Sunday school, the first thing the children ask to make in handcraft hour is something to take home. So we try braided crepe-paper mats, a match box or a broom hanger—everything gay with bright colors. And they always want a 'Jesus picture.' We like especially the picture cards distributed in more prosperous Sunday schools. If young people would collect these and send them on to us, we could paste them onto small pieces of bark or lumber scraps and the youngsters could take these home to hang on the trailer walls."

A party back East for the purpose of making a doll collection would bring joy to our little girls. We like to keep the dolls available for them to pay with; but when families move away nothing brings such joy as the gift of the favorite dolly as a permanent possession. Among the items that the children like to make in handcraft hour are bits of inexpensive jewelry for themselves. They use the nut pods, stones and shells available near by; they also string macaroni into jewelry; indeed, they grow adept at many inexpensive handcrafts that may need to be widely adopted by the whole country as all metals become increasingly difficult to obtain.

In addition to these personal gifts and remembrances, Betty Staat needs materials for organizing group recreation and study. One young people's group recently sent her some lovely scrapbooks, one for a teacher of each age-group level. Even if you do not care to send them on to her, an evening spent making these for your own church school or some near-by group would offer a happy and unusual social time for your own crowd.

"Keep the material separate, according to the age group for which it is intended," Betty cautions. "Arrange one with stories and poems for small children; illustrate it with pictures of kittens and puppies or birds. In the junior-high-age book use adventure stories that appeal to this age; an encyclopedia of games for various age groups could fill another. General worship poems in another book would be useful for the worship hour of many a field Sunday school. Music scrapbooks are valuable indeed. Make them of pages torn from old hymn-

THESE CHILDREN HAVE JUST RECEIVED THEIR GIFTS—A TOY AND A "JESUS PICTURE" FOR EACH ONE—MADE POSSIBLE BY CHRISTIANS WHO HAVE TAKEN AN INTEREST IN THE VACATION CHURCH SCHOOL WORK THAT IS BEING DONE AMONG THE MIGRANTS

books, or spend a joyful time turning out something really beautiful by way of music art work."

Each Sunday finds Betty in three such Sunday schools, for she drives her car from one field to another. In the summer she works in "cotton" and in the spring in "soft fruits," the chief designations of the migrant work. With the coming of war and the changing economic agricultural picture on the West Coast—because of the emerging Japanese situation—the place of these American migrant workers is being more and more recognized within the total structure of the nation.

"But it is not true that they are being absorbed into the defense industries," she says. "Most of them unfortunately can't pass the physical tests because of the low nutrition over a number of years. Sometimes one of the older children who has had well-balanced lunches at public school is able to get a job, but the families are learning to stay on the field until they know definitely that some one of them can pass all the tests for defense work."

In order that the mothers may continue their work in the fields—to help feed a warring nation and its overseas army—Betty helps to plan means of taking care of the children so that they will not suffer. She conducts nursery schools in an abandoned sheepherder's shack—a pretty nursery provided through the contributions of a mid-western church. Betty stuffed available cotton from the fields into the cracks in the wall of the shack and then used strips of wallboard, first painting these pink and blue as a background for the magazine pictures that the children might like to paste or pin there.

Here she has an average of twenty preschool children aged two to six. Sometimes this number grows to sixty-

(Please turn to next page)

"No Small Thimbles, Please!"

(Concluded from page 39)

five who must be cared for while the mothers work in the fields. One of the mothers, usually the one with the youngest baby and so least able to do field work, is paid around ten dollars a week for helping with this group. Money gifts from young people to help care for this may be sent to the Home Missions Council, 330 West Adams Boulevard, Los Angeles, designated for work in the field of Betty Staat.

She also needs shirts for small babies, and she always needs baby blankets. Groups of girls in local churches, finding their ranks depleted of boy friends away in the service, might have a social evening together and make these blankets. Take three yards of outing flannel and double it so that it is one and one-half yards long. Stitch this together, tacking at intervals of about three inches with yarn or cord, using a square knot. This makes a crib-sized blanket which can be washed easily.

For such layettes the mothers pay one dollar. This does not cover the cost, but does make them feel more self-supporting. Besides it furnishes a small rotating fund to cover the cost of medicines, particularly cod-liver oil for the children.

In summers all the children who do not work in the fields come to the vacation church school conducted down at the river's edge by volunteer workers from young people's groups in near-by churches. Church women of the area take turns in preparing and serving luncheon for these youngsters and in providing orange juice at recesstime in the morning and the afternoon.

On the days when the mothers can be spared from work because of rain or change in crop seasons, they attend Bible classes and sewing classes conducted by Miss Staat. "Part of each sewing lesson now is spent on work for the American Red Cross," she says. "We always have tried to care for those of our own number who seemed a little less fortunate than the average. In many cases the migrant women have made some missionary contribution."

In one instance a mother came to see Betty about the charge for attending vacation church school. When she learned that Baptist churches across the nation provided the school, tears came to her eyes and she said, "I've contributed myself at home in years past. A part of my tithe back in those days may have been set aside for this school and now Virginia can attend without feeling that she is accepting charity." Many times Betty receives a money contribution from the migrants themselves after their first payday.

Betty Staat needs two types of "kits" if she is to carry on this work with children and adults. Young people's groups would enjoy making them. A "health kit" is made of oilcloth, 7 by 11 inches when finished. It is stitched together with yarn in big darning needles. It should contain washcloth, soap, toothbrush. She gives these to the children so they may have their own articles for cleanliness and may take pride in keeping them handy in the attractive sanitary oilcloth case.

A "mending kit" is made of cretonne, stitched together with yarn. It contains needles, thread, scissors and buttons or snaps—anything to make it easier for a migrant mother to sew in the community group and help to keep the clothes of her child in good repair.

"There is one important thing to remember about this," Betty warned. "Please send large thimbles. All those that I have received so far have been too small. Remember, the hands of the women who wear these thimbles have grown large through their daily work."

Surely these are the days when all of us must join hands and work together in the great enterprise of establishing those things that will endure through both war and peace. Young people everywhere can join their hands in a fellowship circle, remembering that this is a time for—"No small thimbles, please!"

Can Collector

By Cleve Williams

I'M collecting cans for the government," says Leader to First Player. "Give me a word containing the syllable *can*—a can that is a fruit."

"Cantaloupe," says First Player—who could have been coached to start the game off right.

"Give me a can that's a bird," says Leader to Second Player. Second Player probably understands now, but can't think of the right "can."

"It's a pelican," says Leader, "—and you can pay a forfeit later for not knowing a 'can' now." Of course, "canary" would have done as well. Players don't have to use the word Leader had in mind, so long as they can answer the definition.

So it goes. Those who can, answer with "cans." Those who can't, pay. Here are some suggestions:

1. Can that is a country—Canada.
2. Can that carries boats—canal.
3. Can that is a Chinese city—Canton.
4. Can that is a sign of the zodiac—Cancer.
5. Can that's fair and truthful—candid.
6. Can that runs for office—candidate.
7. Can that gives light—candle.
8. Can that's sweet to eat—candy.
9. Can that's like a dog—canine.
10. Can that is a flower—canna.
11. Can who eats people—cannibal.
12. Can that is a boat—canoe.
13. Can that is a valley with steep slopes—canyon.
14. Can that is a cloth—canvas.

WHAT MAN HAS WRITTEN MAN MAY READ;
BUT GOD FILLS EVERY ROOT AND SEED
WITH CRYPTIC WORDS, TOO STRANGELY SET
FOR MORTALS TO DECIPHER YET.
—CHARLES DALMON

Ivan Johnson

MIMIC

I HAVE to mimic or imitate anything you say," the leader informs a circle of players, in a game that's plenty hilarious. "And I have to do it *as* you say."

Leader points at random to First Player. "*What* shall I mimic?"

"A locomotive," says First Player.

Leader points to Second Player. "*How* shall I do it? That is, what kind of locomotive shall I imitate?"

Second Player thinks how to make it harder. "Do it like a small, sad switch-engine."

So Leader puffs feebly and moanfully around the circle, whistling and clanging like a "small, sad switch-engine" kind of locomotive.

Now Leader can nominate the next Mimic. Leader points to Second Player.

"Your idea was funniest—and hardest. You're it."

"What shall I mimic?" says Second Player to Third Player.

"An ostrich."

"And how?" Second Player asks Fourth Player.

"Pompously and patriotically!"

Second Player must mimic a stiff-legged bird carrying the flag with its wing, or having trouble warbling the Star-Spangled Banner, because ostriches can't sing. Perhaps Second Player gets out of it by stretching his neck and "saluting the flag" with wing to forehead.

Then Second Player nominates the third Mimic. Since there are millions of animals, vegetables and even minerals to imitate, and thousands of ways to do it, the game is always varied. We omit people, because impersonating people is a different kind of art.

One player, told to imitate "a religious brickbat," simply stood still. He explained: "I'm a red brick waiting for a bricklayer to come and lay me in the wall of a new church they're building!"

A girl, asked to mimic a "goldfish" and do it "talkatively," was stumped for a minute. "Do it or pay a forfeit," they warned her. Finally her lips moved without a sound, and she flapped her hands for "fins."

"Can't hear you!" the players cried.

"You can't hear a talkative goldfish, either," she retorted. "Only another goldfish could hear me!"

LOST AND FOUND

Hide ten or more articles in the following fashion: An aspirin tablet on the mouthpiece of the telephone, a pencil in the groove of the woodwork, a kitchen knife on the desk by the letter opener, coffee beans in a dish of peanuts, a butter plate between two books, a lump of sugar on the electric light switch, and so on.

Give guests pencil and paper and tell them to jot down the name of the item and the place where it was seen. But they must not give away their discoveries. A prize goes to the finder of the most items in a given time.

American Cities

By ROBERT RAY PAGE

To solve this hodgepodge of AMERICAN CITIES, simply unscramble the jumbled names. For example, Number 4 is AHOAM. Unscrambled it would spell OMAHA. Ten mintues is par.

JUMBLED WORDS		*ANSWERS*
1. SOBNOT	_____	1. BOSTON
2. LANTATA	_____	2. ATLANTA
3. LEVELCAND	_____	3. CLEVELAND
4. AHOAM	_____	4. OMAHA
5. BURSTPIGHT	_____	5. PITTSBURGH
6. VENDER	_____	6. DENVER
7. COCAHIG	_____	7. CHICAGO
8. RIDTOTE	_____	8. DETROIT
9. IIAMM	_____	9. MIAMI
10. HENYENCE	_____	10. CHEYENNE
11. ILEANONSIMP	_____	11. MINNEAPOLIS
12. LESTTEA	_____	12. SEATTLE
13. TIMELABOR	_____	13. BALTIMORE
14. LADLAS	_____	14. DALLAS
15. WOOLYHOLD	_____	15. HOLLYWOOD

Where and How To Get Help

(Concluded from page 37)

Church Work with Young People are comprehensive leaflets giving help with charts on organization and referring specifically to all the various materials presented denominationally for use in the youth program in the local church. This includes the Bible, Graded and Uniform Lessons, Missionary Education Materials, Topic and Elective Materials, Magazines, Vacation and Weekday Church School, and Books on Methods.

Other materials in the packet include a leaflet on *Leadership Education,* a leaflet *As Ye Sow . . . . So Shall Ye Reap for a Just and Durable Peace* (introducing the denominational study packet) and an *Order Form.* The last of these makes it possible to secure additional supplies of any of the materials desired.

Since much of the effectiveness of this great program of united action depends upon having the tools with which to go to work, youth groups should be encouraged to secure as many packets as they need and should preserve carefully the contents for frequent study and reference.

Other Basic Resource Materials

The Baptist Youth Fellowship program will make large use of the regular denominational publications. The story-paper, *Young People,* has already caused much favorable comment by its two striking issues—May 31, "For Questioning Youth," and June 7, "This Generation—with Christ—Can Change the World." Youth leaders are encouraged to be on the lookout for another striking issue October 4 and for a series of special issues during the year, as well as for many articles, stories, editorials, and pictures on various phases of the youth program. Every Baptist young person should receive *Young People* every Sunday.

Topic—Many of the meetings developed in this popular denominational youth quarterly will deal with various aspects of the youth program. The topic for October 4 will be given over to a general discussion that will be followed by five topics in the elective series carried in the back of the quarterly for October-November-December. Each meeting will be devoted to one of the five major areas of the youth program. January 3 will be on "Developing and Using a Covenant and Code for Christian Living"; January 10, on "Youth Evangelism." Other topics will be timed in relation to the proposed Denominational Youth Calendar.

BAPTIST LEADER will, from month to month, carry news of the Baptist Youth Fellowship and helpful articles on various aspects of the program. This will be an invaluable aid to adult advisers and teachers and to the youth officers.

Missions magazine will contribute inspiration and news of events in the wide-flung missionary enterprise, and specific material related to the missionary education of youth. This magazine should be in every Baptist home. The leaders of youth should be regular readers.

The Secret Place becomes the chief source of help to young people for individual use in private devotions and for participation in the family altar.

■

INTELLIGENCE and learning are more easily stamped out than revived.—TACITUS, *Agricola.*

PEARL HARBOR HAS MEANT NO LOSS IN FRIENDSHIP TO THESE STUDENTS OF COLORADO WOMAN'S COLLEGE. PICTURED HERE ARE JEANNE SAKAI, LAS ANIMAS, COLO., AN AMERICAN OF JAPANESE DESCENT, AND WINONA BEAMER, HONOLULU, HAWAII, LEAVING THE CAMPUS FOR A WEEK END AT THE HOME OF MISS SAKAI

School Days Continue

JAPANESE students in West Coast colleges may continue their education in certain Baptist institutions in the central portion of our country. College presidents and the Board of Education of the Northern Baptist Convention are working together to take care of as many as possible.

Early in March, a member of the City Mission Society in one of our western cities wrote, "We are much concerned for the welfare of Japanese young people now in college. Perhaps the government would permit their attendance at inland colleges." That put certain machinery into motion. The proper official of the United States was approached; Baptist college presidents were sounded out. The officials were sympathetic and understanding. The college presidents, with their usual capacity for immediate action and interest in educational problems of broad scope, began to make plans.

One of these executives wrote: 'I feel compelled to secure the approval of our Board of Trustees and our faculty. Yet, those with whom I have been able to speak agree with me that we could safely participate in a co-operative plan to help two of these young people. If the students are dependent by reason of the war, I think we even could arrange employment and otherwise take care of their financial requirements."

Later, the faculties and the Boards of these colleges gave heartiest approval to the suggestion of the Board of Education. Arrangements were made immediately for student counselers of one or more of these schools to visit the involved centers on the Coast and study the individual students in order to make plans for their attendance at inland schools.

We Baptists have as real a responsibility to our Japanese Baptist boys and girls as we have to those of our own race and color. In fact, the war makes that responsibility deeper than any other single demand upon our love, intelligence, and democracy. If Christianity is other than a superficiality, a good-weather cloak of refinement and contentment, we must protect the Japanese Christians as stoutly as we stand up for the rights of Christians everywhere. Toward Japanese who are American born we have a double responsibility.

Race prejudices can be fanned quickly into unreasoning flames by events beyond the control of many of their victims. It is difficult for us to believe that a Japanese boy or girl, man or woman, could cherish our country and flag as truly as we do ourselves. Yet, this is true in many instances, especially the American-born Japanese youth in our small colleges.

By such far-seeing plans our colleges and their leaders are vindicating the claim that there is life and value worthy of our support in the Christian, the Baptist college.

HOW TO BEGIN

(Continued from page 35)

special interest groups. Work together on all those activities that are of general concern to all.

6. *Use Sunday, October 4, to launch the program.* Give out assignments, if possible, ahead of time for systematic visitation on Saturday or Sunday afternoon of all young people in the community who are prospective members of the youth groups. (See visitation suggestions in Adventure Packet guidebook). For the Sunday evening discussion use the regular material from *Topic*, which will be devoted to a discussion of the program under the subject "This Generation — with Christ — Can Change the World."

7. *Establish a standing committee or youth council* with representatives of all the organizations or interests of youth in the church. Designate some one person to have general charge as chairman or as a special "Director of United Youth Action." Much will depend upon how carefully this person is chosen and how competently he will lead in making plans and checking up on achievement. Divide the work to be done and establish responsibility, appointing subcommittees on each of the five areas of emphasis if necessary.

8. *Decide which project to begin with and start to work.* Read carefully the suggestions given in the various sections of the guidebook and in the "Adventure Packet." Probably it will prove advisable in most churches to follow the proposed Denominational Youth Calendar, as follows:

October, laying foundations and getting started, study of the materials and organizing the plans.

November, emphasis upon "GROW in Personal Christian Living."

December and January, primary emphasis upon "HELP Others To Become Christians."

February, stress "SERVE through Missionary World Outreach."

March, "PRACTICE Christian Citizenship."

April, May, and June, "DEVELOP Leadership."

This should not prevent a constant and continuous emphasis upon all of these areas, each of which is vital to success.

The Baptist Youth Fellowship and Your Church

The Baptist Youth Fellowship of the Northern Baptist Convention, as its name implies, is a "Fellowship" in which all local church young people and all youth groups, by whatever name, in Baptist churches are included.

It is not necessary to make organizational changes in order to be a part of the Baptist Youth Fellowship. Those local church groups which desire to use the name "Baptist Youth Fellowship" are requested to do so only if a unified or correlated organization is established, which includes *all* young people of the local church and all phases of their work. (See pamphlet "Introducing the Baptist Youth Fellowship," available at denominational headquarters.

Those local church groups which continue to use their present organizational names should feel themselves to be a part of the Baptist Youth Fellowship and should avail themselves immediately of the helps contained in the new national program.

This plan has had the initiative of youth and the guidance of adults in its

preparation. It may be used by any or all youth groups without organizational changes, or by Baptist Youth Fellowship units in local churches. Decision concerning permanent organization of youth groups in the local church can safely be deferred, if desired, for a year—if study is given to the problems involved while following the organizational suggestions made in the guidebook in the "Adventure Packet."

Never before has there been greater need than now for united and sacrificial action for Christ by all Baptist young people. The new activity program of the Baptist Youth Fellowship becomes a means of uniting the resources of 300,000 Baptist young people in an adventure for Christ to reach others for him and to carry his spirit to a needy world.

The Supreme Purpose — Evangelism

This is a year in which we should not permit ourselves to become too greatly disturbed by questions of organization and machinery, important as these are. Rather, we should focus our attention upon the great realities of the Christian religion at a time of world crisis. We should unite all our resources for the spread of the gospel of Christ to a needy world.

Accordingly, the supreme purpose of the Baptist Youth Fellowship program is evangelism—in its broadest, deepest, and most far-reaching meaning. The young people of churches in the Northern Baptist Convention are challenging each other to enlist now in a crusade of youth evangelism—each two young persons becoming responsible for reaching one other for Christ. This, it is proposed, shall be done by laying strong spiritual foundations through growth in personal Christian living. Therefore, there will be strong emphasis upon Bible study, daily devotions, and the witness of consistent Christian living. Much assistance will be given for visitation and friendly conversation through invitation cards, leaflets for use in youth evangelism, and practical suggestions in the guidebook included in the "Adventure Packet." The large posters will assist also in their appeal to young people of the community.

Evangelism will be extended to the ends of the earth and to every area of life through community service, effective citizenship, and support of the missionary enterprise. Such an undertaking is so urgently needed that it justifies emergency action and the dedication of all the powers and the resources of youth in every church of our denomination. The time to act is *now!* Let our slogan be, not "Too little and too late," but the stirring theme "This Generation—with Christ—Can Change the World."

Putting It Across

(Concluded from page 36)

SERMON. "We Can Do It."
HYMN. "Take My Life."
BENEDICTION.

This church service introduced the Fellowship to our people. After the young people had accepted the program for their own plan of action during the coming year, we planned to use this same type of representative committee (the one that had planned the church service) as a correlating council. Thus we would establish a Baptist Youth Fellowship. In this way all our youth work will be related to the council without disturbing the existing organizations. Each group will be part of the larger whole, and there will be opportunity for all to participate in the well-rounded plan of Christian action.

Next we expect to make plans for active work on the program, but that must wait until the "Adventure Packet" arrives. One thing we feel assured of, as far as our church is concerned, we can count on young people and adults alike working unitedly because of the way in which we started.

What Would You Do?

By CLARK R. GILBERT

The following is one of a series of simply stated problems that arise in everyday walks of life. They will appear in these pages from time to time for the benefit of discussion groups that like to find the Christian solution to a problem. How would you decide the following if you were the School Board? If you were Miss Arnold?

They Fired Her

"Did you understand, Miss Arnold, that you were not to feed the children unless they presented tickets from the proper authority?"

"I did," replied Miss Arnold, "but these children had been declared undernourished by the doctor. When red tape interferes with me, I cut it. Anyway, I cannot turn down a hungry little fellow. You should improve your pass system."

The school board went into secret session to decide whether or not to fire Miss Arnold from the school lunchroom. They knew that these city children were hungry, but Miss Arnold had definite instructions to feed no child who did not show a pass. If they allowed her to break this one rule, they could not tell where the end would come. No, she had displayed insubordination and must be made an example. So she suffered.

What would you do?

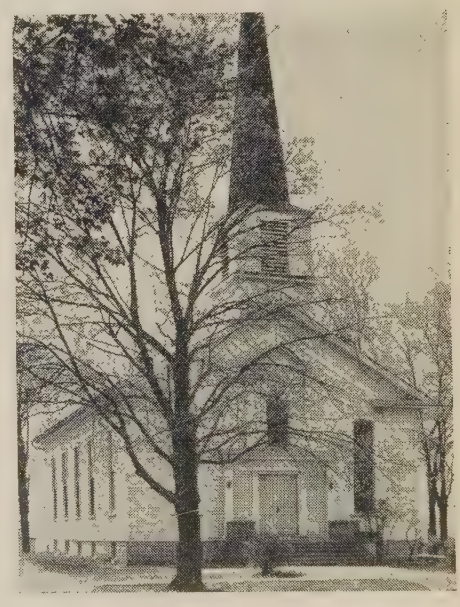
Robert Back, *Minister*

ROBERT BACK, nineteen-year-old Sophomore at Denison University, Granville, Ohio, spends every Sunday in the small town of Jersey, twelve miles away, where he serves as pastor of a congregation of 148 members.

Born in Boston, Mass., of Baptist parents, the Rev. and Mrs. P. W. Back, Bob removed to Media, Pa., in 1938, when his father became pastor of the Baptist church there.

Learning his alphabet from the Bible, Bob early began to read the Scripture for his father and at times would preach the whole sermon. Since his graduation from high school in the spring of 1940 he has been a student at Denison. Not long after he came to Granville he was installed as minister of the Baptist church at Johnstown, Ohio, by President Kenneth I. Brown of Denison University. He has been in his present charge one year.

While the university was closed for the summer vacation, Bob spent the time with his parishioners.



THOU WHO HAST GIVEN ME EYES TO SEE
AND LOVE THIS SIGHT SO FAIR,
GIVE ME A HEART TO FIND OUT THEE,
AND READ THEE EVERYWHERE.

—JOHN KEBLE

A Wartime Platform

for Christian Education

A "WARTIME platform," designed to guide the Christian education forces of North America through the period of national emergency, was adopted at the meetings of the International Council of Religious Education in Chicago.

Urging the application of "spiritual priorities" to the whole field of religious education, the Council recommended the shortening and simplifying of the educational process; a reinforcement of "personal religious life"; and the cultivation of tolerance and good will among all races, classes, and creeds as well as toward minority groups, enemy aliens, and those in enemy countries, in so far as such attitudes are "consistent with national safety."

Calling upon the forces of Christian education to promote such a platform in a "thoroughgoing and vigorous fashion," the Council asserted that "once a decision to engage in war has been reached by a democratic method, there are laid upon the church and Christian education unusual responsibilities."

One of these responsibilities, an outgrowth of the exemption of ministers from military service, said the Council, is the obligation of the church and its leaders "to do everything possible to preserve the religious foundations of these nations (United States and Canada) and to render every service in its power to all persons engaged in this national effort."

Highlights of the platform follow:

Education—We believe that both the continuous and the present emergencies of our nations demand an effective program of Christian education. We know that not all the efforts of all our people can be transferred or should be transferred to the war effort. Teaching in our home, churches, and church schools must go on.

Personal Religion—Religious leaders have the duty as well as the high privilege of aiding young people who are facing momentous decisions with respect to their participation in all-out war effort in thinking through to a Christian philosophy which will direct them in determining their course of action and provide for the sustaining power of God in whatever course of action they may decide upon. Children and those in the early teens also have needs peculiar to their development in this connection and should have special attention to the end that abnormal fears and distorted views of life and the world be prevented and wholesome attitudes and ideas in regard to God and their world created.

Peace—The search for, and the directing of, attention to the bases for a just and durable peace are needed in order to create public and church sentiment in support of those in positions of responsibility who, when the time to make peace arrives, will contend for such a peace as against one of vengeance. This, too, can be done consistently with entire loyalty to one's nation.

Defense Industries and Camps—We strongly commend to denominational and interdenominational forces in Christian education the urgent need of services to be rendered to men in camps. We recognize the urgent need of Christian service that has been suddenly created by the influx of people to defense industry areas; we affirm our great concern for these people for whom no adequate church and church school services are available; we urge that all our member agencies give increased attention to this problem; and we recommend that they set aside time of their staff members, national and regional, to aid in this work.

■

AFTER we have won victory—and we shall win victory—should come a peace which is in keeping with the precepts of religion. Only such a peace can be lasting. We can regird the spiritual foundations of our democracy only if every citizen of America makes religion a living force in his own life.—GOV. HAROLD E. STASSEN, Minnesota.

IF Christians had ever taken their children as seriously as do the great modern collectivist states, such movements as Nazism would never have appeared. . . . . It is certain that unless Christianity can call forth greater heroism and sacrifices than pagan collectivism, then the Christian church cannot hope to prevail in the present struggle.—DR. PAUL CALVIN PAYNE.

I Will Build My Monument

By Ruth Bacon

I will build my monument of substance
More lasting and secure than marble.

I will build my monument of souls—
Bitter souls, grown strangely pliable and sweet
When glimpsing His understanding heart,
Staunch souls in whom joy springs deep
When by a smile we share our mutual faith,
Young souls, happy as morning sunshine,
Whose swift steps outdistance mine upon the Way.

I will build my monument of substance
More lasting and secure than marble.
I will build my monument of souls.

"God Has Become More Real to Me"

By GEORGE L. COLLINS

MANY Baptists have the idea that great American universities are godless places, where youth surely will lose all semblance of religion. That attitude is neither fair nor true. Some young people when they get older do drift away from the church and vital religion, but this happens whether they stay home or go away to college or get a job in another city. Colleges do have a few intellectual leaders with a bitter and disillusioned philosophy of life. But Christ has forces working for him. Christians gather—in city and college.

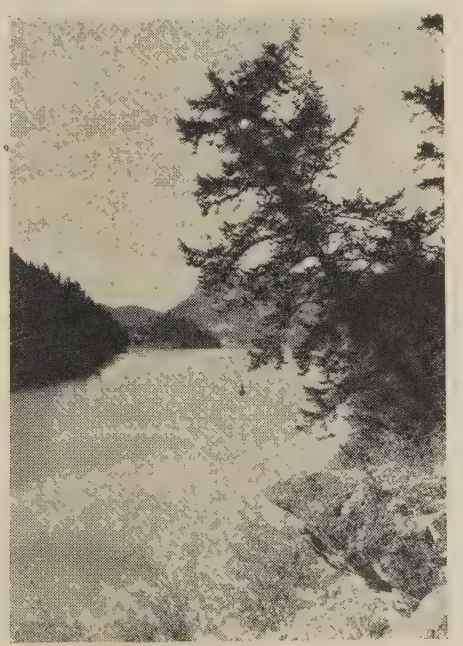
At Madison, Wisconsin, for example, where the University of Wisconsin is located, a vigorous Baptist student organization called the Wayland Club (after a great Baptist educator of a hundred years ago) carries on activities that make the college work meaningful and bring God closer to his children. Christian students, members of this club, enjoy the Bible study class, the Sunday evening meeting of worship and inspiration, trips of investigation, and a cooperative eating club. Some concrete stories may help to illustrate what happens to young people at this university when they come in contact with the Wayland Club.

"Would you tell me what you think there is in religion?" a girl student asked the university pastor. She had met him only the day before when he spoke at a campus eating club. Just before he left the club, this girl requested a conference. When she came to his office the next day she asked her question and explained, "I am a senior in Home Economics. My parents both came to this country from Europe, where they had been affiliated with the state church. When they came to the United States they dropped their connections with that church, and they have had nothing to do with any church in this country. In fact," she went on, "they both are opposed to the church, and I have had no religious training or contacts. But I have been wondering whether I might not be missing something, and your talk prompted me to ask you if you could tell me what you think I could find in religion." After a conference, the pastor lent her a devotional book by a Baptist leader and they made an appointment for a second talk after she had done some thinking.

Grace, nominally a Baptist student, rarely attended the church though she always remained personally friendly with the university pastor. One fall, a shy, country boy came from her community to college. He was not a Baptist, but Grace thought it would be good for him to know the Wayland Club members. So she encouraged him to attend. That encouragement developed a young man who became more and more active in Christian work. He began to speak on deputation teams. He became a member of the Wayland Club Cabinet. After graduation, he still kept in touch with the club and later he relocated in Madison, engaging in full-time Christian service. He married a woman who had not been a Baptist, either, but now the two of them are towers of strength for the Kingdom. Various firms have offered him a much larger salary to leave the service work in which he is engaged, but he prefers to stay on in his present field.

John came to the university with the full determination to go into the ministry. All through his four years at the University of Wisconsin, he maintained that goal. He spoke at many churches in the state; he was a student leader who influenced other young people for Christ. Following graduation he went on to the seminary and today is the principal of a missionary school in this country. One day while still a student, he introduced to the university pastor and his wife a young lady from his home town. Everyone urged her to come to college, but she thought it impossible because she had to support herself entirely. However, she made the break, came to the university and supported herself throughout her full college course. Finally, in her senior year, she became one of the outstanding leaders of the Wayland Club, and shortly after graduation she united with the Baptist church in her town. Then, as a businesswoman, she became a leader in Baptist activities. Recently she has been called to serve the Baptist church at a college center.

TAKE FROM OUR HEARTS THE LOVE OF THE BEAUTIFUL AND YOU TAKE AWAY ALL THE CHARM OF LIFE.—ROUSSEAU



Nine years ago a Chinese graduate student became interested in the Student Bible Class and in the other activities of the Wayland Club. After a while he was elected to the presidency of the Bible class, and he planned most effectively social evenings as well as worship services. From time to time he spoke on deputation trips throughout the state. Wisconsin Baptists featured him at their state convention. Then he returned to China. He wrote occasionally from his teaching post in a Chinese Christian college. Then his letters stopped, and various efforts to locate him failed. Finally, last summer, he wrote that he was returning to the university to study. He explained the difficulty in writing. From the Christian college he had gone into pioneer missionary work in rural reconstruction among poverty-stricken Chinese. His own salary was four dollars a month, but he had no complaint, feeling that the work was his reward.

Last year he represented Chinese Christian churches in Christian social work among the primitive tribes on the border between China and Tibet. Now he is back at the university to complete his work for a Ph.D., with his thesis on rural sociology. He is a member of the deputation teams and speaks frequently at churches and conferences. He was a teacher at the recent Wisconsin summer assembly. He is an influence for Christ wherever he goes. And much of this effect grew out of his association with the Wayland Club.

These incidents show something of what happens on many other college campuses where Christian churches maintain special workers with students. Thoughtful young people do find God at the university. Many at some time in their college life will have the experience of the young man who said to his university pastor, "God has become more real to me here."

Secret WEAPONS

By ROY L. SMITH[1]

MUCH has been said, both before the war started and since, about secret weapons which were expected to strike terrifying blows or work miracles of defense. But up to this time the only secret weapons that have appeared have been those inner spiritual resources by which nations have been sustained under the impact of disaster and tragedy.

Britain's secret weapon has been courage. China's greatest strength has been her unbreakable spirit. Norway still commands the respect of the world because her clergy, her schoolteachers, her plain people have never surrendered their souls even though compelled to give up their cities and their lands.

The American people, at the time of this writing, have escaped almost unscathed. Ships have been sunk a few miles off our shores, the daily routine of life has been upset by sugar rationing and tire restrictions, and at rare intervals we meet sad-eyed men and women who mourn the loss of loved ones who died at Pearl Harbor, Bataan, or Corregidor. But for the most part we are still untouched, except in the matter of income taxes, price-ceilings, sugar, tire, and gasoline rationing.

But the time of our testing cannot be much longer postponed. With a stream of our finest young manhood flowing out of our harbors to the ends of the earth, we must be prepared for the long casualty lists that will be coming back. With the lengthening of the struggle we must be prepared for the deepening of the wounds. We must be prepared to make greater sacrifices.

And in that day when the American people are subjected to their greatest strain, the secret weapon by which they will be preserved will be some spiritual asset—some gripping conviction, some deep faith, or some great inner assurance of ultimate victory.

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Among the priorities which are necessary for successful national defense is one we must not overlook. It has a fair claim upon the time of every American. We must make Sunday, not a holiday, but a holy day.

Any institution that is building up our inner resources is as vital to the nation's defense as the factory that is manufacturing munitions of war.

The service of worship which deepens the individual's confidence in the power of righteousness and goodness to survive is as much a part of our national defensive armament as the antiair-raid tactics or the fire fighting brigades.

The weakness of the British defense of Malaya and Burma arose out of the fact that the native population had been deceived by Japanese fifth-columnists. The weakness of the American defense of her liberties arises from the spiritual ignorance and indifference of the American people themselves. The church pew on Sunday morning is on the first line of the nation's defense. The boy in the church school class, under the instruction of a godly and devout teacher, is potentially as much in the service of his country as the soldier at the front.

The family altar, whereat the father of the household becomes the priest unto his own family, is a rock upon which totalitarianism can easily be broken to pieces.

American liberties and institutions cannot be defended out on the golf links on Sunday morning.

The soul of the nation, armed with a profound conviction of the approval of Almighty God, is its best defense. The strength our people draw from God is their secret weapon.

One sure way to provide this secret weapon is to throng our churches with children, young people, men and women at every session of study, fellowship, and worship. There would be no greater outward evidence of the preparation of the American people for the real tests that are ahead than to see the sessions of the church and church school thus thronged. Here and there we see heartening proof that this is actually beginning to happen. Perhaps the obvious futility of pure materialism and secularism is at last turning the minds and hearts of people back to the true sources of inner fortitude and poise.

The timeliness of the United Christian Education Advance is apparent from this point of view. Its several goals under home, church, and community are chiefly concerned with a higher quality of program and a wider outreach of Christian fellowship. But one of the two goals under the church comes at this matter with a direct attack: "Increasing attendance."

This does not mean a mere Sunday school booster campaign. It is interpreted to include increasing participation in all the services of the church. Its first emphasis is upon the regularity of those already attending. It shifts attention from gross attendance records to the percentage of attendance of individuals. A quality of participation is implied here.

Among the priorities which are necessary for effective national defense, we must not overlook this priority which has a fair claim upon some of the Sunday time of every American. We must convert Sunday from a mere holiday into a holy day by insisting upon this spiritual priority which should throng these churches of ours at every session. Realizing this goal of the Advance may check spiritual retreat. It may have much to do with that secret weapon by which America will go far beyond a favorable military decision to win a genuine spiritual victory on behalf of the better world that is to be.

Keystone View Co. of N. Y.

"THE HOME OF THE PAST HAS GIVEN WAY TO THE HOME OF TODAY, DIFFERENT IN MANY RESPECTS FROM ITS PREDECESSOR, BUT IT REMAINS THE BASIC INSTITUTION OF SOCIETY. THE NEED FOR GODLY HOMES IS GREATER, NOT LESS, THAN IN FORMER GENERATIONS"
—SIDNEY W. POWELL, IN "CHRIST AT THE HEARTH"

Ten-Minute Bible Talks

By CALVIN T. RYAN

OPENING exercises in the Adult Department can include something besides singing, a prayer, and the unison reading of the day's lesson. At least, we have found it so in our church school. Furthermore, we have found that people are more likely to come on time if there is at the beginning of the session a feature which they enjoy.

At the request of the adult superintendent, I have now for nearly two years given ten-minute talks during the opening exercises of our department. It is amazing how much one can say in ten minutes, provided one spends the necessary time in preparation.

There are at least two ways of approaching the Bible. One can approach it from the inside. That is, one can read it for one's own delectation, one's own spiritual development. In doing that, one reads the Bible regularly and intensively. This approach assumes, obviously, that the reader knows *how* to read it.

The other procedure starts from the outside. That is, one studies *about* the Bible, how it came to be, its long evolution, its many literary forms. One learns HOW to read the Bible. And it has been my experience during the ten years in which I have taught such a course in a liberal arts curriculum of a teachers' college that when one starts from the outside he more than likely finds himself understanding better and enjoying more the "inside."

So my ten-minute talks have taken me back and forth through the Old Testament, through the Apocrypha, and through the New Testament.

Groups who have never thought of a time when there were no written Scriptures, no Gospels, are interested in hearing about oral tradition. I have never ceased to marvel at the wisdom which went into the final selection of the books which make up our Bible. It requires some acquaintanceship with the rejected books fully to appreciate the accepted ones. There must have been something more than human knowledge back of the selection. There must have been some divine power that intervened to prevent the total loss of those early manuscripts and rolls. Man has had much to do with the Bible as we now have it, but such a fact does not preclude divine guidance and inspiration.

Antiphonal reading of some of the poetry in the Bible brings in the audience. To have a leader read parts and a chorus to follow him demonstrates more effectively how the Hebrews read their poetry and chanted their sacred songs, than any amount of telling. What is more, those in the group enjoy taking part. Hebrew parallelism of thought in contrast with the classic long and short syllables, or the English stressed and unstressed syllables, is easy to explain to a group, provided one does not overdo the technical side.

I have found constant pleasure in demonstrating "different" Bibles. There are four different Bibles in use by the churches of our city. So when we speak of the Bible it sometimes is necessary to ask, "Whose Bible?" or "Which Bible?" It does make a difference whether one reads the Twenty-third Psalm in the King James Version or in Smith and Goodspeed's American Translation. The Protestant might be at a loss to find his favorite Psalm in the Catholic Bible. And the Catholic may fail to understand why the Protestant speaks of Ecclesiasticus as apocryphal.

A talk on the controversy between the Palestinian Jews and the Hellenic Jews, or the Jews of the Dispersion, with reference to the two versions of the Septuagint may fill in the blind spots in a study of the Acts. And any discussion of the Septuagint leads one to speculate as to which one Jesus read, which one the disciples read, and which one Paul read.

Many ardent church people never question but that Genesis was the first book of the Old Testament to be written. Nor do they stop to think that Paul's letters are older than the Gospels. How Paul's letters were passed around among the churches, and how the sacred literature was kept in boxes or trunks in the homes of the worshipers: these facts told in the language of the people make their appeal.

It may be true that it takes five minutes to prepare a two-hour talk. I have heard that it does. But I *know* that it takes two hours to prepare a ten-minute talk, such as I have been giving. I may not spend the two hours during any one week, but during the years in which I have been teaching the literature of the Bible, I am certain that I have spent far more than two hours in getting ready each one of the talks. And these talks should never be allowed to exceed ten minutes in length.

The superintendent of the Adult Department has noticed that during the period I have been giving the talks, the number of persons on time for the opening exercises has increased. Teachers from other departments and other classes often come in for our opening exercises. People really are interested in the Bible. And all that one can find out about it cannot be told in a "year of Sundays."

International Sunday School Lessons

Theme for the Quarter: Studies in Genesis

Aim: To discover afresh in this Book of Beginnings evidences of the power, the care, the mercy, and the grace of God, and to increase our faith in God as Creator of the universe and as Ruler in the affairs of men and of nations

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 10—SEPTEMBER 6

The Alcohol Problem: Past and Present

Genesis 13: 13; 19: 23-25; Deuteronomy 32: 31-33; Amos 6: 1-7

Genesis 13: 13; 19: 23-25

13: 13 But the men of Sodom were wicked and sinners before the Lord exceedingly.

19: 23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Deuteronomy 32: 31-33

31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter:

33 Their wine is the poison of dragons, and the cruel venom of asps.

Amos 6: 1-7

1 Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

3 Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

KEY VERSE: *The way of the ungodly shall perish.—Ps. 1: 6*

TO BE READ EACH DAY

Aug. 31. M. The Problem in Sodom. Deuteronomy 32: 30-36
Sept. 1. T. The Problem in Israel. Amos 6: 1-8
Sept. 2. W. Appetite and Greed. Genesis 25: 27-34
Sept. 3. T. Warning against Intemperance. Isaiah 28: 1-7
Sept. 4. F. The Principle of Temperance. 1 Corinthians 8: 1-13
Sept. 5. S. Christian Influence. Romans 14: 13-23
Sept. 6. S. Understanding God's Will. Ephesians 5: 15-21

SCRIPTURE SAYS

By W. W. Adams

I am supposed to tell you what "Scripture says," and I usually do stick rather closely to my task of expounding the Scriptures, leaving to others the task of "grazing farther afield," of considering related truths, and of applying truth to life. But this is one time I am asking for the privilege of abbreviating the exposition of the Scripture content, that I may relate a very distressing experience I recently had, giving a glimpse of the liquor situation as it is today.

I. Wealth and Wickedness (Gen. 13:13)

Reread the story found in Genesis 13: 1-13. Lot was given the opportunity of choosing his future home, where he himself would live, where his children would grow up, and where his descendants would abide. Wealth and prosperity caught his eye. The cities of the plain were attractive. The district about the Dead Sea was "even as the garden of the Lord" (Gen. 13: 10). So Lot yielded to the lure of wealth, plenty, and ease! Lot felt he need not worry now about the fact that "the men of Sodom were wicked and sinners before the Lord exceedingly." Suppose they were! Couldn't he live among these people, but be different? Couldn't he teach his children to be uninfluenced by the wickedness around them? Should not one be able to hold to one's ideals and achieve one's purposes apart from what others think and do?

II. Judgment and Woe (Gen. 19:23-25)

Genesis 18: 1 to 19: 38 tells what came of Lot's choice. The account is illuminating, for it shows the lengths to which sin goes. Tucked away deep in this sequel to Genesis 13 are the three verses printed in today's Scripture passage.

A rain of fire, from the Lord, out of heaven! The *method* of this act of terrible judgment is not important—whether God destroyed these cities by exploding the mountain near by with a thunderbolt or an earthquake, or whether he destroyed the cities without employing any already existing material means. "He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Their destruction was commensurate with their wickedness. "Nature unrelentingly presents her bills." So do moral principles, truth, and law, when persistently ignored or violated.

III. Insecurity and Disillusionment (Deut. 32:31-33)

Read the entire song of Moses, Deuteronomy 32: 1-43. Moses was soon to leave Israel. He would prepare Israel to be loyal to Jehovah and, in consequence, to be blessed of Jehovah. Observe the three chief notes of this song: God's

blessings upon Israel, Israel's disobedience, and consequent judgment, actual and threatened. Leviticus 26: 7-8 throws light upon Deuteronomy 32: 30. Israel's Rock, Jehovah, is stronger than that of her enemies. Even Israel's enemies admit that Jehovah fights for and gives security to Israel (Exod. 14: 25).

"The vine of Sodom . . . . grapes of gall . . . . wine is poison." What these peoples who forget God depend upon for a living looks attractive. It appears something to be desired, but disillusionment lies ahead. Instead of the anticipated refreshment will come gall, bitterness, poison. Israel's Rock was mightier than the gods of the nations. But even Israel was insecure and would be disillusioned if she failed to be true to her God. (Read also Deuteronomy 32: 34-43.)

IV. Sin and Captivity (Amos 6:1-7)

Zion and Samaria were the capitals of Judah and of Israel. Woe was in store for both peoples. The leaders, those who were "named chief," were "at ease," were trusting for security in "the mountain of Samaria." Mount Zion (Jerusalem) and Samaria appeared strong, well fortified. Judah and Israel seemed safe behind their fortifications. Were they?

Amos called upon his readers to look around them—to the east, the north, the west. Calneh, beyond Babylon, had once been a strong city, but it had been conquered (about 794 B.C.) by Assyria (Isa. 10: 9; cf. Gen. 10: 10). Let them look at the great Hamath, in the valley of the Orontes, far to the north in upper Syria. Did Hamath still stand? (Read 2 Kings 14: 25; 18: 34.) Finally, let them go down among the Philistines, to Gath, the birthplace of Goliath. What had become of that city, so well known in Israel's history? (See Josh. 11: 22; 1 Sam. 5: 2-8; 21: 10.) These cities once were stronger than Zion and Samaria. But they had fallen. What hope was there, then, for Zion and Samaria?

Amos declared that though they knew judgment was inevitable, they "put far away the evil day" (cf. Ezek. 12: 22, 27). They said it would not come in their lifetime. They recklessly went on sinning and practicing violence.

Ponder Amos 6: 4-6. Note the beds of ivory, and those who, stretching out on couches, lived in luxury, fed on the best of flocks and herds, and chanted their music. Compare what God sees today in our luxurious clubs, hotels, and apartments! Music—but not dedicated to God, as was David's music (1 Chron. 23: 5; Neh. 12: 36). Not content with cups, they drank "wine in bowls."

Now, what is to be the harvest from this life of ease, luxury, and sin? Captivity. These leaders in privilege, wealth, luxury, and sin would be the first to go.

But in the time of Amos, as also in Lot's day, the sin of drunkenness was child's play in comparison with what has developed in our time. In Bible days, there were no huge distilleries, no billions in money dedicated to propaganda and to furthering the trade. Governments and corporations did not go into the liquor business. The making of wine was on a small scale, hard liquors were unknown.

V. The Modern Parallel

I have just completed a journey by train, of sixteen hours, on some of our finest eastern railroads. I saw ten times more drunkenness on this one trip than I saw during all the years of prohibition. Two days before I left Philadelphia, every place that handled liquor over an area covering several city blocks was "shut tight" by order of the mayor. Policemen were stationed at the doors of the saloons to enforce the order. Two recent deaths in that area, by violence, inflamed by drink, had led to this executive order.

Then came the train trip. I wish every person who voted against prohibition had to make a similar trip.

About half the trip was made in coaches. In my coach were three soldiers so drunk that they had to be led to their seats. Bellowing, cursing, and vulgar remarks to every woman anywhere near—this was our entertainment hour upon hour. On the platform between two coaches gathered a group of men, including a fourth soldier. The bottle went round and round. The noise was terrific. People could scarcely get through. I saw women try to pass through and actually turn back for fear of their physical safety.

At a certain station a man, nearly forty, and two boys got on the train; one of the boys was the man's son. This son had graduated from high school the night before. The family lived in another state. The father had come down to the graduation, and the two, together with the son's friend, were going back home. The father sat down by me. Proudly he told me about his son's achievements, showed me the son's picture in the school's annual. Then he asked me to drink with him. I refused. He said he did not wish his son, who was sitting some seats away, to know he had this liquor. He "took a trip." In spite of all I could do, he took four drinks within an hour, each time returning to his seat a little more intoxicated.

It would take pages to describe the scenes that followed. Hour upon hour we lived in bedlam. The three soldiers already described, the bunch out on the platform, and now this drunken father! The women had to listen to profanity and every nasty word I have ever heard —scores and scores of times. The drunken man tried to put his arms around the women. One young lady, sitting in front of him, had been traveling three days; she was too poor to go to the Pullman. She tried to sleep. Once this man would have sat down on her, if I had not caught him. He would wake her up, by ruffling her hair, pulling at her.

The two boys and the rest of us, including the conductor, did all we could to quiet him. The conductor was so busy with his passengers and with other drunks that he could do little for us. People were drunk in all the cars, he said.

That poor son! What a homegoing! For hours he begged, petted, cajoled his father, trying to quiet him. Finally the father got angry. I had to leave or fight him. The son took my place. The father finally arose, struck the son, the two fell over in the seat, the son's head striking the window. Bleeding and unconscious the boy lay there. Women were screaming. I cannot tell the rest.

I talked with the conductor. He said it was just as bad in the other cars. A service man with four stripes on his sleeve was drunk in a Pullman; a woman had just broken a $20.00 glass in a Pullman. The conductor said this was only a normal night on his run. But there had been one exception: a few nights before, they had hauled a carload of aviators from Scotland—not a drop of liquor in the bunch! And I prayed, "God have mercy on America." My friends, who travel more widely than I, say conditions are about the same the country over.

If God can bless us greatly as we are now, then history is a lie, and the Bible is not true. Folks, get ready for suffering—for God's judgment must strike us.

LESSON APPLIED

By Howard K. Williams

Lot — Somebody's Responsibility

Horace Mann devoted his life to the idea of establishing a public school system—making education available to all boys and girls, poor as well as rich. On one occasion Horace Mann delivered an address at the opening of a reform institution for boys. In the address he said that if even one boy was saved from ruin, it would pay for the cost and labor of the institution. After the address Mr. Mann was asked by a listener, "Don't you think you colored that a little when you said that even one boy saved would make worth while the cost of this great institution?" Horace Mann immediately answered, "Not if it were *my* boy!"

Some years ago a wealthy, respectable man was asked to contribute toward the

temperance movement, but he refused, saying, "Gentlemen, I don't consider that any of my business." A few days later his wife and daughter were on a train wrecked by an employee who had taken some whisky.

The Brewers' Digest for May, 1941, says, "One of the finest things that could have happened to the brewing industry was the insistence of high ranking army officers to make beer available at army camps. . . . . Here is the chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population." One of those boys may be *your* boy. A clear-thinking mind can hardly conceive of such an attitude. Suppose the intoxicated person belongs to *my* family!

Abraham and his nephew, Lot, had come to the parting of the ways. Abraham was saying to Lot, "You know our herdsmen are quarreling about pasture for the flocks. Before this quarrel increases too much, let us go apart and seek separate pastures. You choose now where you would like to settle." Lot looked and saw the well-watered Jordan Valley, and although he knew that Sodom, "the queen of the plain," noted for its wickedness, was there, he chose that place and "pitched his tent toward Sodom."

The heart of Abraham must have been heavy because of Lot's choice, for Lot belonged to his family, and he loved him. But Lot had made his own choice, and soon became a part of that wicked city. The story of his life is the unpleasant record of the downward course, with an ending so repulsive and so terrible that one wishes it had been otherwise. Suppose Lot belonged to your family? Would you care? Well, remember each Lot is somebody's son!

Recently I saw two people struggling along a downtown street. Suddenly the man struck the woman in the face. Curious children followed them around the corner and they went on out of sight. Who were these people? They belonged to somebody, somebody had taught them to drink, and somebody had sold them drink.

Isn't this *my* business and *your* business? Why should we try to escape our responsibility?

Sodom and Gomorrah

Sodom and Gomorrah have become synonymous for wickedness. Read in Ezekiel 16: 49-50 the catalogue of Sodom's wickedness.

When I was in college I used to preach in a little church in a valley among the mountains of Pennsylvania. One Sunday I went home to dinner with a good man who suffered greatly and who bore his suffering as a Christian. After dinner we went out and looked up and down the beautiful valley. There was a moment of silence, and then the man said, "Mr. Williams, all the world is beautiful. The only blight on it is man." Perhaps we should substitute for "man" the phrase "sin in man." Some human beings are beautiful, but sin blights this world with ugliness. Think of the towns and cities you know, with their slums and dens of vice. In what respects are slums and dens of vice related to liquor? "The men of Sodom were wicked . . . . exceedingly." And the men of Sodom today are wicked exceedingly. Just take a realistic view of what liquor is doing. Why do men like Lot pitch their tent toward Sodom, when they can see for themselves what Sodom is and what it does to human beings?

As an object lesson to children I used to show a mousetrap, circular in form, with five holes around the edge large enough for a mouse to stick his head in. Inside would be placed one piece of cheese, which would be used in catching one mouse after another coming in at the different holes. What silly mice! Couldn't they see those already caught? Yet, since the days of Sodom and before, people have been caught in a trap just as simple and as obvious as that. And today the men of Philadelphia and New York and Chicago and your town are "wicked and sinners before the Lord exceedingly," caught by the same old bait—liquor.

Destruction of the Wicked Cities

A few years ago I walked through the silent streets of Pompeii, which had been excavated from the ashes of centuries. There were marks of the sort of lives many of these people lived in the days when Pompeii was a prosperous city. Beautifully located on a slope overlooking the Mediterranean, the city had followed in the evil ways of ancient Sodom and Gomorrah. Then suddenly the rain of death had come from Vesuvius and buried in the depths of destruction that sinful place.

A lawyer said to me recently, after we had talked about the terrible conditions of today, "Well, the laws of God are still working." He was right. The laws of God are still working. The laws of God will break those who try to break the laws of God. Their own wickedness will overthrow them.

Kinds of Wickedness

In Amos 6: 1-7 the herdsman-prophet is filled with both indignation and pity as he sees the sins of the cities. Note the sins he lists and see how they correspond with the sins of today.

1. *Ease in Zion.* I presume all sins start there—"ease in Zion." Take it easy! Make religion convenient! Don't worry about sin! Jeroboam did a wicked thing for his people when, after establishing the Northern Kingdom, he set up altars in Israel to save people the trouble of going all the way to Jerusalem. Note today how we have done and are doing likewise. We are so busy making a living and, incidentally, having a good time that we find it quite easy to shorten our church services, cut out prayer meetings, and amalgamate various activities. We have become very scientific doing that until the motion-picture interests and the liquor people have pretty accurately said, "Nothing goes on in the churches on Sunday afternoon. So we shall not interfere with them if we open up at 2 P.M." Thus we have left ourselves wide open for the desecration of the Sabbath day, because we are at *ease in Zion.* Look around you and see!

2. *Postponers.* "Ye that put far away the evil day, ..." If you knew you would be a drunkard tomorrow, would you take that drink tonight? *Of course not!* By putting off the evil day, you drink with falsely assumed assurance in your ability to stop when you get ready. Once I knew a woman who kept borrowing money with the idea that someday she would have money to pay back, and so she lived beyond her means, putting off to a far day the time of settlement. No one of us would be so easily fooled by sin if the results were *immediate,* but by putting off the reckoning we lose sight of its consequence.

3. *Luxury.* Luxury is not good for anybody. "How hardly shall they that have riches enter into the kingdom of God!" (Mark 10: 23). Don't pity the poor quite as much as you pity the rich! A study of our truly great men will reveal that many of them grew up through poverty, hard work, and difficulties. The playboys who lie on beds of ease (vss. 4-7), eat of the fat of the land, and sing idle songs, do not emerge into real greatness. They go into captivity of the worst kind.

The Cure

"Their rock is not as our Rock, even our enemies themselves being judges" (Deut. 32: 31).

The buildings of New York city can rise high because beneath the soil of Manhattan Island is solid rock. You could not safely build the Empire State Building on sand. And character cannot go high unless it is founded on Christ.

At the close of his Sermon on the Mount, Jesus tells of the two houses lashed by wind and storm, the one standing and the other falling into ruins. The difference between standing and falling is a difference between foundations, whether solid rock or sinking sand.

Convenience, pleasure, selfishness, ease—all are sandy foundations which give way in time of stress. There is only one secure foundation for the successful builder of a life—Christ, the Rock of Ages.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The same Bible writers who warned against the evil effects of beverage alcohol in their day would have still greater reason for condemning the liquor traffic today. For, since their time, certain new factors have made the drinking of alcohol a greater menace than ever. Consider three new conditions.

Alcoholic Content "Stepped Up"

People who lived in Bible times knew nothing about the "hard liquors" of today. Not until the eighth century of the Christian era was the process of distilling alcohol and fortifying wines discovered. Until this time, alcoholic beverages were produced by natural fermentation and never reached an alcoholic content of more than 14 per cent by volume.

The problems which Bible writers recognized in connection with the relatively weak liquors of their day have been aggravated in ours. With increased alcoholic content, liquors are responsible for greater destruction of health, character, and social order.

Liquor in a Machine Age

The industrial revolution has increased the tempo of life, and never so much as within the past fifty years. The social consequences of drinking in the simple agricultural civilization of Jesus' day were infinitesimal in contrast with the hazards in our machine age.

Here is one illustration of the menace of drinking in a machine age: "Louis A. Vierbucken, forty-eight, for twenty-one years a motorman of the Hudson and Manhattan Railroad, during his lunch and rest period, Sunday night, April 26, drank five beers but had no food. He returned to his train one hour late, thought he was going westward toward Newark, N. J., and turned on full power. He was actually headed eastward toward New York. With excessive speed, the train of six cars hit a curve, five cars jumped the track, smashed and piled upon one another, severed eight big telephone cables running through the tube and damaged to the extent of 30 per cent another eight cables. Five people were killed and 262 were injured. To remove the train wreckage, it took sixty men a day and a half. Tens of thousands of commuters had to be rerouted to and from their work. . . . . This was Vierbucken's second offense."[1]

High-Pressure Liquor Salesmanship

The factors which led people to drink in Bible times were generally the same which motivate drinking today, with one important exception. Today, those who make and sell intoxicants are organized into powerful, profit-seeking corporations. The brewers and distillers willingly pay premium prices for newspaper advertisements, radio programs, the most brilliant magazine spreads, and have eagerly acquired tens of thousands of billboards to extol their products. And money is not spared in influencing legislation favorable to the liquor interests.

If you wish to read one of the most sordid pages in American history, secure a copy of Fletcher Dobyn's *The Amazing Story of Repeal.* Speaking recently before the Northern Baptist Convention, President George B. Cutten, of Colgate University, alluded to this disgraceful chicanery: "It seems that about 250 of this country's prominent capitalists opposed the enforcement of federal laws and openly rejoiced in the success of crime and lawlessness, coerced if they did not bribe legislators, distributed an unlimited amount of propaganda which proved to be false, made promises which they knew they were unable to fulfill, in order to bring back a liquor business the taxes on which they thought would relieve them of their income taxes. One of them testified in a Congressional hearing that 'a tax on beer would save one of my companies $10,000,000 a year.' By comparison with this, Judas Iscariot, who sold his Lord for thirty pieces of silver, was a mere unsophisticated novice, and Benedict Arnold was a loyal patriot."

A Cleveland newspaper tried to smear Dr. Cutten's address by taking exception editorially to one statement in it. The amount of liquor advertising in the very same issue of the newspaper totaled two and a half pages. Draw your own conclusions!

For Further Discussion

1. What was the principal difference between drinking customs of ancient and medieval societies?

2. Explain how the following results of drinking liquor make drinking drivers a traffic hazard: (1) It lengthens the reaction time; (2) it handicaps muscular co-ordination and control; (3) it renders the drinker irresponsible.

3. What should be done to prevent persons under the influence of alcohol from driving automobiles?

4. Name some positive activities that will serve as antidotes to drinking customs.

[1] *New York State Issue,* March, 1942.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. An Ancient Foe.

PRELUDE. "Yield Not to Temptation."

INVITATION TO WORSHIP. "O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture and the sheep of his hand." —*Ps. 95: 6-7.*

INVOCATION. The Lord's Prayer, in unison.

OPENING EXHORTATION. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—*1 Pet. 5: 8.*

HYMN. "My Soul, Be on Thy Guard."

PRAYER. Our Father, as we lift our hearts to thee we are mindful of the great mercies thou didst bestow upon the men and women who have preceded us; and we are mindful of thy presence today guiding us into all righteousness. Hear us, then, as we pray for the continuance of thy blessing. May we be kept from the deed that blights, from the word that destroys, and from the doubt that deadens. Do thou help us to turn away from every allurement that the tempter may hold before us. In Jesus' name. Amen.

SCRIPTURE. 1 Corinthians 6: 9-12.

RESPONSE. A selected stanza of "Thy Word Is Like a Garden, Lord," or "Holy Bible, Book Divine."

THE THEME ILLUSTRATED. Is it an up-to-date pastime, an ultramodern mark of sophistication, to drink intoxicating liquors? And is temperance a hopelessly old-fashioned virtue? Let us see.

Archaeologists have deciphered the following inscription on an ancient Egyptian tomb: "His earthly tenement was shattered by beer and wine. And his spirit departed before it was called for."

The prophet Isaiah wrote: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isa. 5: 22).

The Babylonians drank: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand" (Dan. 5: 1).

Yes, drinking and drunkenness are clearly seen to be of ancient origin, but is temperance, then, old-fashioned?

Today Russia, Germany, Japan, and certain other strong powers forbid or discourage the use of alcoholic beverages, except among peoples whom they wish to debase and destroy.

The operators of our precision machines are not drinkers. Young pilots today are splendid examples of sobriety.

HYMN. "Fight the Good Fight."

BENEDICTION. Seek the pure, follow after the good, and in God's name cherish all wholesome things. Amen.

LESSON 11—SEPTEMBER 13

Joseph Sold into Slavery

Genesis, Chapters 37, 39—41

Genesis 37: 23-36

23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

KEY VERSE: *Charity envieth not.—1 Cor. 13: 4 (A.V.)*

TO BE READ EACH DAY

Sept. 7. M. Joseph Hated by His Brothers. Genesis 37: 1-8
Sept. 8. T. Joseph Sold into Egypt. Genesis 37: 23-28
Sept. 9. W. A Father's Grief. Genesis 37: 29-36
Sept. 10. T. Avoiding Strife. Colossians 3: 18—4: 1
Sept. 11. F. God's Providence with Joseph. Psalm 105: 7-24
Sept. 12. S. Domestic Relations. Ephesians 6: 1-9
Sept. 13. S. Mutual Love. Romans 12: 9-21

SCRIPTURE SAYS

By W. W. Adams

When we turned away from the story of Jacob that we might give attention to the quarterly temperance lesson, Jacob was seeking God's help as he faced his supposedly angry brother, Esau. That story is recorded in Genesis 32. We now go forward to Genesis 37. Let us note the more important facts in the record between these two lessons.

1. Jacob meets Esau (Gen. 33). This is a beautiful, heart-warming story. These two estranged brothers, now seasoned and matured by the years, wept as they fell into each other's arms (vs. 4). Though reluctant, Esau finally accepted Jacob's handsome gifts (vs. 11).

2. The sordid story of how Simeon and Levi avenged their sister, Dinah (Gen. 34). Strange as it all sounds to us, it was quite in accord with the ethics of that day.

3. Jacob returns to Bethel (Gen. 35). On the way Jacob consecrated himself and his family to God. God appeared to Jacob and confirmed to him the promises made earlier regarding the land and his descendants (vss. 1-15). The touching story of the birth of Benjamin and the death of Rachel (vss. 16-21). Jacob's sons (vss. 22-26). The facts here are important to an understanding of later developments.

Leah's sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

Sons of Zilpah (Leah's handmaid): Gad and Asher.

Rachel's sons: Joseph and Benjamin.

Sons of Bilhah (Rachel's handmaid): Dan and Naphtali.

We note also that the aged Isaac lived on until after Jacob's return to his home (vss. 28-29).

4. The generations of Esau (Gen. 36). Note the final separation of the two boys (vss. 6-7). This fact underlies much of the history of later centuries.

5. The beginning of the story of Joseph (Gen. 37: 1-22). With the exception of chapter 38, all of Genesis 37-50 is devoted to the story of Joseph. The lessons to follow will include parts of chapters 44, 45, and 47, but read the entire record.

We here come to one of the most sublime stories in all literature. If you mothers and fathers have never read this entire story to your children at one sitting, you have missed something. It is dramatic. It has plot. There are complications. There come moments of intense excitement and wonder. Then the story eases off just a bit, as if to give the reader a moment in which to draw the lines together, to sense the permanent meaning and value of this history, and to get ready for more thrilling events. The right use of a story like this will do more to make children love the Bible than all the lectures on the need of reading the Bible.

As you read this story, watch for several things. See the weaknesses, as well as the strength, of Joseph, for we have tended to idolize him to the point of overlooking his weaknesses. Nor were his brothers totally wicked. See also that Joseph's early life was marked by a great calamity and by seemingly insurmountable difficulties. But he mastered all and came off victorious. Note also how God was on the side of right. He was with Joseph as he fought down temptation. Finally, observe how God brought good for all, even out of the mistakes of all.

I. Torturing Joseph (Gen. 37:23-24)

This cruel treatment of Joseph, on the part of his brothers, comes as the climax of a long series of developments. Glance back at the list of Jacob's sons. Recall that Jacob had not loved Leah, yet she bore six of Jacob's sons. Among them was Reuben, the firstborn, to whom normally the family inheritance would fall. To two of Jacob's wives, Zilpah and Bilhah, both slave women, were born four sons. Thus, only two of Jacob's twelve sons, Joseph and Benjamin, were born to the girl of his first and only true love—Rachel. Rachel now was dead, Benjamin was quite young, and Joseph was about seventeen. Jeal-

ousy, suspicion, and hate could easily thrive in such a situation.

We are told that Joseph was a lad "with the sons of Bilhah, and with the sons of Zilpah" (Gen. 37: 2). They were out together, feeding the flock. The other boys did some evil. What it was and how serious, we do not know; but Joseph reported it to his father. The other boys scorned him for that.

Then Jacob fanned the flame of suspicion and dislike. He let it become known that Joseph was "his pet," as we might say. One of the ways in which he revealed his fondness for Joseph was by making him "a coat of many colours" —better translated, "a long garment with sleeves." Such a coat was never worn by workingmen. This made it clear that Joseph was to be the aristocrat of the family. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him" (Gen. 37: 4). Jacob was unwise in making this distinction among his sons; later he paid a heavy penalty for it.

But Joseph himself capped it all with his dreams. Read the story of these two dreams (Gen. 37: 5-11). And he had the conceit to tell his dreams to his father and brothers! Note that the brothers "hated him yet and more," and that even the father "rebuked him." For these dreams indicated that all of them —Jacob's entire household—would someday come under the rulership of Joseph. One can easily sense that Joseph took a measure of delight in contemplating the meaning of these dreams and in telling them to the family. It is all right to have ambition, to dream dreams, to sense their meaning, and to set oneself to the realization of those dreams; but one also should respect the feelings of others.

The family lived in Hebron. The brothers were feeding the flock in Shechem. Jacob sent Joseph to find out how his sons fared. Joseph finally found the boys at Dothan (Gen. 37: 12-17).

"Behold, this dreamer cometh . . . . let us slay him." Such was the instant response of the brothers to Joseph's visit. The matter seemed simple: kill the boy, then report back to the father that some wild beast had devoured him. "Then," they said, "we shall see what will become of his dreams."

Reuben, however, was not so heartless. Wishing to avoid the guilt of murder and to restore the boy to his father, he succeeded in persuading the boys to cast Joseph into a pit near by. This was a cistern hewn in the rock for storing water, but it was dry at the time. Built so that no one could climb out of it without assistance, the boys decided to let Joseph perish there.

So, instead of murdering Joseph, they tore his gentleman's coat from him and put him into the pit. Long, pent-up hate thus found release. Wounded pride found satisfaction.

II. Selling Joseph (Gen. 37:25-30)

The boys "sat down to eat bread." They would celebrate! Did they really enjoy their food? Hate can in reality bring people to a beastly level. Imagine this scene. Joseph had come in good faith, perhaps with gifts from home; certainly with the father's good wishes. How Joseph must have pleaded for mercy! See what the brothers recall of these scenes, at a later time (Gen. 42: 21). Yes, Joseph "besought them." He called repeatedly from the well, only to be answered by silence, or by more cruelty—a call to dream some more dreams.

But events suddenly took a different turn. Traders traveled regularly between India and Egypt. Egyptians employed, for both the living and the dead, great quantities of "spicery." Chief among these traders were peoples of northern Arabia, Ishmaelites (Ishmeelites) or Midianites. In addition to spices, they were accustomed to pick up slaves along the way and sell them in Egypt, where there was a ready market for slaves.

While the brothers were feasting, such a caravan of merchants, coming from Gilead, appeared across the plain. This gave Judah an idea: "What profit is it if we slay our brother, and conceal his blood?" Mind you, this was no plea to save Joseph, but only a plan to get rid of him, with less guilt upon themselves. It seemed a way to be forever free from this dreamer, yet not guilty of his blood. The brothers readily agreed. They lifted Joseph from the pit and sold him for what possibly would amount to fifteen dollars of our money.

"And they brought Joseph into Egypt." No details of that long journey are given. Try to imagine what it meant to Joseph.

Reuben had been absent, the reason unknown to us, when Joseph was sold. When he returned and learned what had happened, he was in great distress. How did the brothers look, and what did they say, when Reuben returned and said to them, "The child is not; and I, whither shall I go?" It was all over. But was it?

III. Deceiving the Father (Gen. 37:31-33)

Sin must multiply itself. To dispose of Joseph was one thing; to satisfy the father was another matter. But a way occurred to them. There was Joseph's special coat, which they had carefully saved. They now made it bloody with the blood of a kid. Then they took the coat to their father. Sense their heartless deception as they handed it to Jacob and said, with apparent deep concern, "This have we found: know now whether it be thy son's coat or no."

No comment is needed on the words that follow. "And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces."

IV. Grieving the Father (Gen. 37:34-35)

This was inevitable. It was the logical consequence of what had gone before. Jacob's rending of his clothes and his use of sackcloth were but outward expressions of overwhelming grief. One can sympathize with the daughters in their efforts to comfort Jacob. But what of the efforts of the sons? Their efforts were deceptions of the lowest type. But all attempts were in vain. Jacob could not be comforted. "I will go down into the grave unto my son mourning."

V. Joseph the Slave (Gen. 37:36)

The captain of Pharaoh's guard, in Egypt, was named Potiphar. To this man Joseph was sold as slave. The story might have ended there. The brothers expected never to hear again of Joseph. Jacob believed his favorite son to be dead. But God's providence overruled all. Joseph's servitude would soon give place to freedom and to a position of high authority in Egypt.

LESSON APPLIED

By Howard K. Williams

Freedom

Joseph's coat of many colors marked the beginning of a long line of trouble. Obviously a gift of favoritism, the coat encouraged jealousy on the part of Joseph's older brothers and made for much unhappiness in Jacob's household. We are told that "Israel [Jacob] loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours." Such favoritism is bad in any home; it leads only to discord and strife, as in this case. Here it called down the antagonism of the other children on both Joseph and his father Jacob, and led Joseph to think that he was more important than he really was.

So Joseph became "a spoiled child." He began to dream of greatness—the greatness of domination over his brothers —and his daydreams soon began to produce sleep dreams. He saw himself the center of things, sheaves bowing to his sheaf, the sun and the moon and the stars all paying obeisance to him. As Dr. Matteson says of Joseph at this stage of his career, "His world unfortunately contained one person—this little boy himself." Unfortunately, this is the situation in which most of us find our-

selves—a world in which we are the center.

I remember how many years ago a preacher arose in a ministers' meeting and said, "Do you know the devil's creed? It can be stated in one word—selfishness." That was Joseph's creed in his youth. Alas, it is the creed of too many of us now. Can you think of a more accurate description of our present world situation? The world's dictators are the personification of selfishness. They will stop at nothing. No brutality is too low, no plan too great, if only it will minister to their ambitions. But sit in on the meeting of a church board where Christian men are gathered to discuss church business, and cross one of them or turn down his opinion, and you will see that it takes an unusually good church official and Christian to take it gracefully. "I want what I want when I want it," is a fairly good statement of Joseph's state of mind and ours. We speak highly of democracy, and now we are sacrificing lives and materials in fabulous figures that we may maintain it; but there can be no democracy where people try to get all they can out of the government and their fellow-men instead of giving all they can for the sake of their government and their fellow-men.

Restriction

Selling Joseph into slavery marked a new period in his life. Up to this time he was the chief actor in the drama of Jacob's household. Then one day his father sent him to visit his brothers who were tending sheep in the neighborhood of Shechem. The brothers, sensing that he had come to spy on them, took Joseph and threw him into a pit, a kind of cistern which was used to catch surface water. Since such pits, or cisterns, were broader at the base than at the top, anyone being thrown in could hardly get out without help from above. It must have looked pretty hopeless to Joseph down in the pit, as suddenly, no doubt, the world seemed to close in upon him. Later, when the opportunity presented itself, the brothers sold him to a caravan of Ishmaelite (Ishmeelite) merchantmen, who carried him down to Egypt. There they sold him in the slave market, and he became the property of Potiphar, an officer in the army of Pharaoh. So, he who had been the chief actor in the drama at home, now became a stagehand in Egypt.

Becoming a slave in Egypt must have made life very unhappy for the boy Joseph, but doubtless in his mature years, as he reflected upon his experiences, he realized that this experience was the best thing that could have happened to him. From the humiliation and the suffering which had come upon him he became a new person, with a strength of character and purpose that probably never would have been his by a less exacting process.

Joseph, the slave, rose in the service of Potiphar until he controlled the affairs of the household. But, strong physically, efficient, handsome, he was unfortunately subjected to the illicit attentions of Potiphar's wife, and, even though these attentions he resolutely and manfully rejected, he was falsely accused and placed in prison. Joseph, the prisoner, rose to leadership and prominence until he was trusted by all who knew him, sought out for his wisdom in interpreting dreams, and finally raised to power in Egypt second only to that of Pharaoh.

Power

We all like the story of Joseph, because it ends as we would like to have it end. The *means* to that happy ending, however, are really the most important lesson. Indeed, the great lesson of Joseph's life is that frequently real power comes through restriction and seeming limitation, not through getting exactly what we want and always being pleasantly situated. Steam has no power when released to evaporate in the freedom of the air. Steam must be restricted under pressure, and the greater the pressure the greater the power. Life is like that. We may not like it, but there it is.

Suppose that as we walk along a path at night we fall and hurt ourselves. Naturally we lament the delay in our immediate plans, as well as the inconveniences and the suffering that we may have to endure for several days. We are held up in our journey, but the next morning we discover that the fall had kept us from stepping over a precipice to our death. Then we know that in reality the fall was a blessing. Joseph rose through what seemed a series of misfortunes: hated, thrown into a pit, sold into slavery, imprisoned, all of which were the means by which he rose as on steppingstones from his dead self to higher things.

In a terrible concentration camp outside Berlin is Martin Niemöller, once an honored officer of heroic proportions, then pastor of an influential church in Berlin, now subjected to ill-treatment by his Nazi persecutors. Yet Dr. Leo Stein tells us that there is spiritual dignity and power in that soul whose body has been emaciated by ill-treatment and prematurely aged, which even the fantastic garb of the camp cannot counteract. Someday, soon or late, Niemöller will win, and those standing with him will win, as surely as did Joseph. In Niemöller is being presented to the world the power of a Christian to suffer for the right—a power that, unfortunately, our soft days do not largely demonstrate. In him, and in stalwarts like him, we see that Christianity still produces heroic living.

Study great characters and see how many of them became great through adversity. Not until he was blind did Milton produce his most lasting work. Beethoven's most glorious music was distilled in a silent world of deafness. In jail for preaching the gospel, John Bunyan wrote his immortal *Pilgrim's Progress.* Children of so-called good fortune most often grow up to softness and mediocrity at best.

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand
but go!
Be our joy three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare,
never grudge the throe!"

Members of my college class who received the highest honors were not the sons of the rich, whose way was paid in luxury, but the sons of the comparatively poor, who earned at least part of their expenses.

Christians who perform the most effective service are not those who seek the easy places, but those who are willing to work under hardships and difficulties and to make personal sacrifices in order to promote their programs. When life is easy, present always is the easy danger of failure. Muscles are developed through exercise, not through lying in bed. So character grows in overcoming obstacles and difficulties. Notice in Revelation the promises made "to him that overcometh." Joseph overcame, and overcame, and overcame, and so *became* a great, wise, and forgiving man, a man of power. One may have either a carefree life or a rugged character, but not both.

A Contrast

In contrast with Joseph, note the course of his brothers and of his father. In all of these we see the entanglements of sin. In the father Jacob, who once deceived his own father, we see a poor, weeping old man deceived by his own sons as they show him Joseph's garment with the blood stains on it, making the father believe that Joseph was dead. In the brothers, we see the contagion of one act of sin, how it leads to another and another. First they were jealous; then they hated Joseph; then they sold him; then they placed the blood of a kid on Joseph's coat; then they deceived their father. An act of sin never travels alone. It always drags other sins along with it. Joseph was sold into slavery, but he did not become a slave; the brothers were not sold into slavery, but they did become slaves—slaves to sin and fear.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people study typical social situations in which favoritism and jealousy produce malicious effects, to the end that they may avoid these perils in their own lives.

The Plan

1. Jealousy among Brothers (Gen. 37: 23-36. See *Young People's Class*).
2. The Parent-Child Fixation.
3. Why Groups Commit Social Murder.
4. Motives of Leadership.
5. For Further Discussion.

The Procedure

Begin the session by having the class read Genesis 37: 23-36. Summarize the story of Joseph, pointing out on a map the place where each incident occurred: Hebron, Joseph's home; Shechem and Dothan; and the coastal plain, a much used caravan route to Egypt. Proceed to discuss the lesson, as found in *Young People's Class*. Then consider the following case studies that are typical of common experiences in which jealousy injures human life today.

The Parent-Child Fixation

Dr. Miriam Van Waters, referee in the Juvenile Court of Los Angeles, Calif., indicates that the parent-child fixation, which is really a type of jealousy, frequently causes maladjusted family life and delinquency. She cites the case of a young man of seventeen who was brought before the court by his mother. She charged him with being immoral with a young girl of the same age, but there was no evidence to substantiate the charge. The boy was going to school and earning a hundred and fifty dollars a month with a paper route. He was deeply in love with the girl, and was spending more time with her than with his mother. This made the mother jealous.[1]

Why Groups Commit Social Murder

Carl was a handsome and likeable young man who walked into the young people's society meeting one Sunday evening. The pastor discovered that he was talented and had taken a place of active leadership in the church from which he came. This pleased the pastor, for he could visualize Carl making a splendid contribution in the young people's work. But Carl was not accepted by this group. This might seem strange, since Carl had so much ability, could speak on many subjects with real intelligence and insight, possessed mature social viewpoints, and was skilled in dramatics. But the majority of the group felt a sense of inferiority in comparison, and those who were jealous of their places of leadership passed sarcastic remarks about him and poisoned people's minds against him. Within two months, Carl had left and was attending another church.

Regina Wieman helps us to understand such occurrences as this. She writes: "When any new person comes into the territory of an established group he is quickly looked over from hair to heels and classified. This means that the established social pattern is applied to him. . . . . When the individual is smaller than the pattern the group feels its importance and power. But when a person is larger than the pattern, the group finds its complacency and prestige threatened. The average unthinking group will not tolerate the exceptionally superior. Thus, those of mediocre abilities protect their positions by social murder of the truly superior personality."[2]

Motives of Leadership

Jack was an active participant in a certain church organization for several years. Elected to minor offices, he always discharged his official duties with efficiency and skill. Jack was seemingly interested in the purposes of the group until, in an annual election, he was proposed for president and was defeated. The victorious candidate was a personable young man who had come recently into the organization. Jack confided to his friends that he felt the group had done him an injustice by electing a newcomer and thus ignoring his own services, for which he deserved the recognition of being elected president. From that time on, Jack gradually lost interest in the organization and he openly minimized its value.

What did Jack's action indicate concerning the motives back of his earlier service? Had Jack been elected, would he have made a good leader for a Christian organization?

For Further Discussion

1. Explain the meaning of the following proverbs:

"For wrath killeth the foolish man, and envy slayeth the silly one" (Job 5: 2).

"A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. 14: 30).

2. How can we keep from being jealous?

3. How does jealousy among church members weaken the church's life and program?

[1] Miriam Van Waters, *Youth in Conflict*. Republic Publishing Co.

[2] Regina Wieman, *Popularity*. Used by permission of Willett, Clark & Co.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "All Ye Are Brethren."

PRELUDE. "Sarabande," Handel; or the hymn, "Nearer, Still Nearer."

CALL TO WORSHIP. Let us turn our faces up to that light which lighteth every man coming into the world, even the light of Christ our Lord.

INVOCATION. "Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place." Amen. (2 Chron. 6: 40.)

SOLO OR CHORUS. "Father Almighty, Bless Us with Thy Blessing."

SCRIPTURE. Matthew 23: 1-12.

HYMN. "O God, Whose Love Is Over All," or "Where Cross the Crowded Ways of Life."

QUIET DEVOTION AND PRAYER. (The pianist may play softly the chorus, "Into My Heart, Come into My Heart, Lord Jesus.") The leader then may say:

O Lord our God, we join our praise with that of the angelic beings who stand ever in thy presence. Some of our brethren, in serving thee, have been sent abroad, but whether near or far, they forever love and praise thee. We desire that we all may have a sense of thy graciousness and great goodness. May we grow, day by day, in grace, love, and knowledge. In Jesus' name. Amen.

HYMN. "Walk in the Light."

MEDITATION. Universal brotherhood was not ushered in when our fathers wrote, "All men are created equal." A great deal still needs to be done before we can joyfully say that brotherhood reigns.

Look out over a great city. In one section we see street after street of slums. In another section we see the spacious lawns of lovely homes. We may conclude that this is inevitable. We may say that if all men were given the same material possessions today, tomorrow would see a beginning of inequality, and that we would soon have again the same city of slums and mansions. Why? Because the clever ones and those naturally endowed with great gifts find ways of taking as their own whatever their brothers may have.

A prominent editor has recently given as the reason for the present war the fact that those Americans who, because of education and other advantages, should have been leaders, were too busy in selfish pursuits to take up their responsibilities, and the masses were left without adequate direction.

HYMN. "We Would Be Building."

BENEDICTION. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Amen. (2 Cor. 13: 14.)

POSTLUDE. "Love Divine."

LESSON 12—SEPTEMBER 20

Judah: An Example of Self-sacrifice

Genesis, Chapters 42—44

Genesis 44: 18-34

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

KEY VERSE: *Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.—1 John 3: 16*

TO BE READ EACH DAY

Sept. 14. M. Judah's Intercession. Genesis 44: 18-29
Sept. 15. T. Judah's Self-sacrifice. Genesis 44: 30-34
Sept. 16. W. Moses' Self-sacrifice. Exodus 32: 30-35
Sept. 17. T. Jonathan's Plea for David. 1 Samuel 19: 1-6
Sept. 18. F. Esther's Self-sacrificing Spirit. Esther 4: 10-17
Sept. 19. S. The Reward of Sacrificial Living. 2 Timothy 4: 1-8
Sept. 20. S. The Supreme Self-sacrifice. 1 Peter 2: 18-25

SCRIPTURE SAYS

By W. W. Adams

Five full chapters, filled with accounts of thrilling events, lie between last Sunday's lesson and today's. Since the Scripture passage now to be studied is largely a summing up of past events, it is doubly necessary that we give due consideration to this intervening history.

1. Joseph, in Potiphar's house, was made master of all (Gen. 39). Joseph then went to prison, as the price of refusing to yield to the wicked solicitations of Potiphar's wife. Virtue is not always immediately rewarded with good. But even in prison, "the Lord was with Joseph," and blessed him. Joseph was soon overseer of all the other prisoners.

2. The story of the butler and the baker (Gen. 40). This includes their imprisonment, their dreams, and Joseph's interpretation of their dreams; also the fate of the butler and the baker.

3. Pharaoh's two dreams. Joseph interpreted the dreams, and was made ruler of all Egypt, second in authority only to Pharaoh (Gen. 41). During the seven years of plenty, Joseph led the way in preparing for the seven years of famine. The seven years of plenty passed by, and the famine began.

When the rain ceased to fall in the district where the Nile has its source, that river began to dwindle. Egypt depended almost entirely upon the annual overflowing of the Nile, and upon irrigation from the river, for moisture for its crops. With the drying up of the river, the crops could not grow. Nor was the suffering confined to Egypt. Palestine also was caught in the grip of this widespread famine. Thus Jacob and his ten sons are brought into the picture again.

4. Here is Joseph's first contact with his brothers since they sold him into slavery (Gen. 42). In this chapter and the chapter following, note the fulfillment of Joseph's boyhood dreams, as the brothers bowed in obeisance before him. What were Joseph's first thoughts at the time represented by Genesis 42: 6? Was Joseph justified in treating his brothers so harshly? Did he treat them thus to satisfy his desire for vengeance, or to see what qualities had developed in them through the years? What were these men thinking during the three days they were held in prison (Gen. 42: 17)? Reuben had his opportunity to tell his brothers that they should have heeded his advice (Gen. 42: 22). Instead of retaining the nine brothers in prison while one of them went to bring Benjamin, Joseph finally made Simeon a prisoner and sent the nine to their father. But Jacob rejected Reuben's offer to be security for Benjamin's safe return from Egypt.

5. The second visit to Egypt (Gen. 43). Jacob finally yielded to Judah's plea to let Benjamin go with them. Joseph ate with his brothers. They were greatly puzzled.

6. The immediate setting for today's lesson (Gen. 44: 1-17). Joseph's cup was found in Benjamin's sack. The penalty demanded for this theft was Benjamin's enslavement in Egypt; the other nine could return home. The nine were desperate. They confessed that God was dealing with them thus because of their iniquity. Joseph appeared desirous of bringing the matter to an end: the guilty one, Benjamin, "shall be my servant; and as for you, get you up in peace unto your father."

I. The Plea for a Hearing (Gen. 44:18)

Of what stuff was Judah made? The situation he now faced would reveal the answer to that question.

He had said to his father, "Send the lad with me . . . . I will be surety for him: if I bring him not unto thee . . . . then let me bear the blame for ever" (Gen. 43: 8-9). Now what could he do? Benjamin was to be kept in Egypt a bondslave!

Judah rose to the occasion. He made one of the most sublime appeals recorded anywhere.

He drew near to Joseph. That was boldness born of desperation. Using words that were tactful and appealing, he asked for the privilege of speaking. He called Joseph *lord*, and himself, *servant*. He begged Joseph not to be angry with him. He acknowledged Joseph's true greatness: "Thou art even as Pharaoh." Joseph granted Judah permission to speak, and Judah made his plea.

II. The Statement of Events (Gen. 44:19-29)

While this section is devoted to a review of events up to that point, events with which we are already familiar, it is interesting to observe both those selected for mention and the way in which Judah presented them.

1. Joseph's original question (vs. 19). Had Joseph really asked them whether or not they had a father or another brother? Or did the brothers put this question into Joseph's mouth in order to hide, if possible, the fact that they unwittingly had revealed more than they intended to? (See Gen. 42: 13; 43: 7).

2. Their answer (vs. 20). Ponder their reply: "We have a father, an old man." Joseph then, for the first time, learned that his father was still living. Our father has "a child of his old age, a little one." Was Benjamin "a little one"? No, he then was perhaps forty years of age. These words reflect the manner in which they had characterized their youngest brother when he was really small. "And his brother is dead." What irony! What emotions Joseph was compelled to conceal! They added that their father greatly loved this son, the only son left of his mother (Rachel).

3. Joseph had demanded that they bring Benjamin into his presence (vs. 21). He had not believed their words: he must set his eyes on him. (See Gen. 42: 15-16.)

4. They had been compelled to say "No" to his demand (vs. 22). To separate Benjamin from his father would mean the death of Jacob. "The lad cannot leave his father." This part of the original conversation with Joseph is not recorded in the account in Genesis 42: 10-25, but it can be accepted as true to fact.

5. Judah continued, in substance, as follows: "You said we could not see your face again unless we brought Benjamin into your presence" (vs. 23). "You left us no alternative, for not to see you again meant to be denied the privilege of purchasing more food. Since the famine continues, this demand means, in its final analysis, that we must choose between bringing Benjamin to you and allowing our families and ourselves to die of starvation back in Canaan."

6. "We reported your words to our father" (vs. 24). (See Gen. 42: 29-34.)

7. "Then we faced the necessity of returning to Egypt to buy more food" (vs. 25). (See Gen. 43: 1-2.)

8. "We were compelled to refuse our father's call; we reminded him that it would be useless for us to return to Egypt without Benjamin" (vs. 26). (See Gen. 43: 3-5.)

9. "My father's reply was pitiful" (vss. 27-29). (First read Gen. 43: 6-14; then compare Judah's references to these events, as recorded in Gen. 44: 27-29). "He reminded us of the two sons born to Rachel, his wife. His words were 'And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.' "

More than twenty years had passed since the brothers had returned Joseph's blood-stained coat to their father. Never once in all those years had Jacob doubted that his son was dead. He had said that if he were to lose Benjamin also it would mean his death.

It was not necessary for Judah to go on and tell the story of the father's yielding at last, and permitting Benjamin to go. We have that record in Genesis 43:11-14. The fact that Benjamin was there with them was proof that Jacob finally had given his consent.

Judah had made a masterful presentation of the essential facts leading up to this dramatic moment. He felt that he had now laid the foundation for an appeal regarding what lay in the immediate future.

III. The Warning of Tragedy (Gen. 44:30-32)

Judah was ready for the conclusion: "Now therefore." He reasoned as follows: "You know, for I have made it plain, that our father's life is bound up in the lad's life. Now suppose that we, in carrying out your plan and demand, return to our father without Benjamin. It then will matter little whether Benjamin be alive or dead, free or slave in Egypt. The moment our father sees that Benjamin is not with us, he will die. [Read again Gen. 42: 36-38; 44: 11-14.] The first blow will fall on Jacob—he will die. The next blow will fall on me, for I became surety for Benjamin. If I fail to deliver Benjamin back to my father, it means that I bring down our father with sorrow to the grave."

We see, therefore, that Judah was pleading for his father, for Benjamin, and for himself. What further words could Judah speak in that tense moment? There was one further step he could take—and he took it.

IV. The Offering of Self (Gen. 44:33-34)

Judah came to another, the final conclusion: "Now therefore." Judah then went beyond mere pleading or statement of facts: "I pray thee." Try to imagine his deep emotions, his complete, desperate sincerity and earnestness, his unsurpassed eloquence, as he came to this grand climax. The prayer falls into two parts.

1. The request made. "Let the lad go free, let him return to his father, let me remain here in Egypt, 'a bondman to my lord.' Thus I offer myself. I pray you to allow me to become a substitute slave for my brother." This was no mere gesture on the part of Judah, no pretended wish. It was genuine. In this prayer we have that which comes close to paralleling what we find in our Lord, who became our substitute, bearing our reproach, being the victim of our sin, that we might go free.

2. The argument. There was nothing new in this argument (vs. 34). It was deeply personal. "I cannot go up to my father without the lad! I had rather become your slave than to see 'the evil that shall come on my father.' "

What effect did this appeal have upon Joseph? Read the record and see.

LESSON APPLIED

By Howard K. Williams

Joseph and Judah

Joseph was sold into slavery in Egypt at seventeen years of age (Gen. 37: 2). Presently his master, Potiphar, saw that he was no ordinary boy (Gen. 39: 3-6). Potiphar's wife also saw that he was good to look upon and, unfortunately, subjected him to a severe temptation. Joseph stoutly resisted, but in so doing brought down her wrath upon himself. Then by a mean ruse he was falsely accused, and for nothing more than fidelity to his master found himself a prisoner.

What must have been the boy's thoughts! One wonders if Joseph said what many people say, "It seems to me the more I try to do the thing that is right, the worse things are for me. This is what I get for being square!" But God sees and knows all, and so we are told that "the Lord was with Joseph." With characteristic faithfulness and alertness Joseph gained the grace of the jailer, and in time became so trusted that he was given the freedom of the jail. Soon his sympathy and helpful-

ness were recognized by the other prisoners, and one day the butler and baker confided their dreams to him (Gen. 40: 1-23).

Two years passed and Pharaoh had perplexing dreams which his wise men could not interpret. Then the butler remembered Joseph, and he was called to interpret Pharaoh's dreams. Fully satisfying Pharaoh with his wisdom and his ability, Joseph was placed in the highest position of honor in Egypt.

Then came seven years of plenty and seven years of famine. After two years of famine all countries began to be in want save Egypt (Gen. 41: 53-57). Then Jacob, hearing that Egypt had grain for sale, sent his ten sons to buy food, keeping Benjamin, the youngest, at home. Picture graphically the scene of those Israelites standing before the now powerful Joseph. He knew them, but they did not know him (Gen. 42: 7-8). Then Joseph remembered his boyhood dreams about the sheaves of wheat and the stars. He held no malice, but for that very reason felt that his brothers should be taught a lesson. So he put them in jail three days, in order to give them a chance to think. Then he demanded that one brother should be left in Egypt while the others went with grain to their father and returned with Benjamin. Read and tell in detail this story in chapters 42 and 43. Note the sadness of Jacob when he heard the conditions (Gen. 42: 36-38).

Now comes the story of Judah's plea. Judah was the fourth son of Jacob by Leah. After Reuben, in an effort to save Joseph's life, had advised throwing him into a pit, planning later to rescue him, Judah proposed that they sell him to a merchant caravan that was then passing that way. Perhaps Judah considered this plan the only way to save Joseph's life. In our lesson today, when the brothers were brought back, frightened at the turn of affairs, and the silver cup was found in Benjamin's sack, Judah pleaded the case of his brothers and offered himself as bondslave in the place of Benjamin (Gen. 44). The remainder of the story will appear in next week's lesson.

The Plan of God

This story gives evidence of the dovetailing of seemingly discordant experiences into a desired finished work. In the life of Joseph were many sad and disconcerting experiences which at first must have perplexed him greatly, but later were viewed as having been meant for good. Jacob also cried in anguish, "All these things are against me" (Gen. 42: 36), when as a matter of fact they were really part of a very desired plan. Even the evil brothers profited by Joseph's experience.

Here is a much needed lesson for each of us. Often our *dis*-appointments are *His*-appointments; often our thwarted plans are a part of God's perfect plan. Sometimes one who attempts to rescue a drowning person must first deliver a knockout blow; in no other way can he save the drowning person's life. A person who ran for a train and just missed it was greatly disappointed and perturbed. Later, however, that person heard that the train was wrecked, with the loss of many lives and many serious injuries.

How frequently we cry, "All these things are against me!" And if only we knew, if only we could see ahead clearly, they may be the only things that we would wish. Beethoven was frantically sad when the full significance of his deafness burst upon him. But perhaps he never could have written the entrancing music which he later wrote, had he not suffered such agony.

I stood one day before a huge press in a well-known auto-body plant. Two men placed large flat sheets of metal in the press. Two men on the other side took them off the press, after they had been subjected to the pressure. Some they placed in one pile and some in another pile. "Why the two piles?" I asked. "Well, the pressure is severe and it takes a good piece of steel to take it without showing a flaw. So the two piles: those that stand up and those that show flaws." What a silly thing for four men to feed that press all day; to press perfectly flat pieces of sheet metal into what seemed mere crookedness! But wait! Later I stood in the finishing room and saw the beautiful, shining automobile bodies, ready for use. Then, looking back over the whole process, I could see the reason for each part of it.

We look back and see how adversity gave Joseph the chance for successful living. Can it be otherwise if we "stand up" under the experiences of life, than that at the last we shall see and be glad for those things which perplex us now, which now we would avoid if we could? In your life, perhaps, there is something you do not like. What are you doing with it? Making the *best* of it, or making the *most* of it as a part of God's plan for you?

The Cure for Sin

I wonder how often the brothers thought of Joseph during the years of separation. Did they forget him entirely, or think of him only when his name was mentioned or when they passed Dothan, where they had sold him? Time may have eased and quieted their conscience, but it did not cure their sin. And now they were brought face to face with it very vividly. In jail they said to one another, "We are verily guilty concerning our brother" (Gen. 42: 21).

Sometimes I sit down and think over my acts and thoughts and try to see them in the light of Jesus. As I write, I have before me that beautiful conception of the face of Jesus by Sallman, majestic and strong but gentle and kind. In the light of his face, how would my acts look? Joseph's brothers had given themselves many pretty excuses as to why they were justified in their conduct toward Joseph, but now they saw their deed in its true light. You cannot accurately match colors in an artificial light. You know that! Nor can you judge your acts and words in the artificial light of your feelings, your jealousies, your hatreds, or the opinion or actions of your friends. In the pure sunlight of Jesus, how would your acts look and your words sound?

Did you ever turn over a stone and see a lizard hiding in the darkness, scurry away from the light? Are lizards of evil hiding in your heart—jealousies, evil gossip, impurities, hatreds? Let the sunlight of Jesus in, and watch them scurry away. Time cannot cure sin. Christ can.

The Principle of Giving Self

"How shall I go up to my father and the lad be not with me?" Picture that! We need not try to fathom Judah's feelings regarding his father; let us think of our own! You are a Sunday school teacher. Besides your pastor, very likely you are the only one from whom your class members hear anything good about Jesus and anything bad about sin. You are so very busy that you have only a limited amount of time to devote either to lesson preparation or to the activities of your class outside of the teaching period and stated weekday meetings, if any. Yet, perhaps in your class are some who are not Christians. There may be others to whom Christ means very little. Then the problem of values arises. Are there not additional moments and hours during the week which you may devote to the responsibility of soul-winning that rests upon you as a Sunday school teacher? Are there not always opportunities to give yourself more completely to this greatest of all tasks?

"Am I my brother's keeper?" That is a question which a murderer asked, and it is a murderer's question. No one else would ask it. I *am* my brother's keeper! Therefore it makes a great deal of difference what people think of me, because of my influence as a Christian. Drive home this thought, first to yourself and then to your class. Judah came to realize in that momentous hour that he could not face his father without his brother whom his father loved. Can

you, teacher, father, mother, friend, Christian, can you face God and not have that lad with you?

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people accept the principle of vicarious sacrifice as a fundamental law of the universe, and to apply it more fully in their daily living.

The Plan

1. When Sacrifice Is Vicarious.
2. Judah Offers His Life.
3. Vicarious Sacrifice in the Bible.
4. For Further Discussion.

The Procedure

In America, we hear clergymen called by various names, such as pastor, minister, divine, and priest, each of which has its special connotations. "Vicar" is a word frequently employed by the English to designate a clergyman, but seldom used in America. To many young people this word will have absolutely no meaning, unless, perchance, they have a hazy recollection of some high school English teacher referring to a book called *The Vicar of Wakefield*. Yet there is no higher tribute that a man may receive than rightfully to be called a "vicar"; for this word is related to our word "vicarious." A vicar literally is a person who performs some sacrificial service for another, anyone who suffers in the place of another.

When Sacrifice Is Vicarious

Dr. Robert Freeman has brought to our attention an incident that illustrates the meaning of vicarious sacrifice. During the first World War, an abnormally large Y.M.C.A. secretary named Ira D. Shaw came to the First Division of the United States Army. He immediately attracted attention by the fact that he could not be fitted with any of the stock uniforms. He was assigned to the battalion under the command of Major Theodore Roosevelt. When Roosevelt had his first look at Shaw, he remarked to him, "You look as though you must have played football somewhere." Shaw conceded that he had. Then it occurred to Roosevelt that this might be the man over whose back Harold Wiecks had made his spectacular gains at Columbia University. Wiecks had followed the interference of a man named Shaw, and when the latter was blocked, Wiecks would climb over his back to make extra yards and frequently a first down. When Roosevelt asked him if he were the man, Shaw responded that he was, and that he still carried the scars of Wiecks' cleats on his back.

Shaw prepared the way for Wiecks, and took suffering upon himself in order to bring victory to his team. This is the spirit of the vicar.

Judah Offers His Life

In today's lesson, we have one of the earliest examples of vicarious sacrifice. Judah was willing to become a substitute for his brother, facing imprisonment and possible death. Here is magnanimity of the highest order. Relate the story, utilizing the material in *Young People's Class*, and the additional teaching helps in Baptist Leader.

Vicarious Sacrifice in the Bible

The willingness of Judah to serve as a substitute for Benjamin is only one of many instances of vicarious sacrifice to be found in the Bible. Have the class recall and discuss others.

Exodus 32: 30-35. Moses was willing to have the Lord take his life, if only he would forgive the people their sins.

1 Samuel 19: 1-6. Jonathan interceded for David, running the risk of incurring Saul's displeasure and possibly suffering violence.

Esther 4: 10-17. Esther engaged in the dangerous mission of appealing to the king to prevent the destruction of her people.

Jeremiah 32: 1-5. Jeremiah proclaimed boldly the message which came from the Lord, even though it resulted in his incarceration.

2 Corinthians 11:24-29. Paul was willing to be beaten, stoned, shipwrecked, robbed, to endure hunger and thirst, and many other sufferings in order to carry the good news of salvation to others.

Our greatest example of vicarious sacrifice is the crucifixion of Christ. He is the Great Vicar, who took upon himself the consequences of the sins of others in order that we might be redeemed of our sins. By his act of vicarious sacrifice, Jesus revealed to men a God who suffers and sacrifices himself for man. He has shown us that there is a cross at the heart of the universe, and that the principle of vicarious sacrifice is one of the laws of life. The person who follows Christ must demonstrate his concern for others by denying himself and taking up his cross for their sake.

For Further Discussion

1. Why was Judah willing to sacrifice himself? What is the motive which impels a person to sacrifice himself?
2. Can you name some people who are sacrificing themselves vicariously today?
3. What place has vicarious sacrifice in establishing successful family life?
4. Though vicarious sacrifice usually is attended by suffering, is it also accompanied by a sense of joy and satisfaction?

SCHOOL AT WORSHIP

By Glenn H. Asquith

Theme. "The Height of Love."

Prelude. "In the Hour of Trial."

Call to Worship. Psalm 96: 8-9.

Invocation. O God, author of our beings and creator of light and life, guide our meditations this day along the way which leads to everlasting peace and to the joy of service. Amen.

Hymn. "Rejoice Ye Pure in Heart."

New Testament Lesson. John 15: 1-14. (Read responsively. After the reading, repeat verse 13 in unison.)

Silent Prayer. After a period of silence, the leader may suggest that prayers be offered for the following:

A true vision of love which goes beyond all considerations of self.

A love within ourselves great enough to make the supreme sacrifice for God and our fellow-men.

Closing Prayer. Our Father, help us to see the wondrous possibilities of love in this world of ours. May we ever be mindful of the many men and women, the boys and girls, who are in need of our love to hold them fast to God and the good life. Forgive, we pray, our blindness and indifference in the presence of the world's hunger for our Saviour's kind of love. In his name. Amen.

Hymn. "Love Is Kind, and Suffers Long," or "Since the Fullness of His Love Came In."

Reading.

The youth laid aside his copy of *Romeo and Juliet*, and sighed, "Now I know what love really is!"

The mother held her little child to her breast, and murmured, "I never knew until now the meaning of love."

The scholar gloated over his books and rubbed his hands in satisfaction. "Ah, wisdom!" he exclaimed. "If only I had realized years ago that love is best bestowed upon thee."

The theologian rose from his desk, thinking of Calvary. "Love Divine, all love excelling!" he exclaimed.

Eleven people were clinging to a life raft that would support no more than ten. As the sea was about to engulf them, one man let go his hold and slipped off into the cold water, thinking of Christ's words, "Greater love hath no man than this, that a man lay down his life for his friends."

Which of these—the youth, the mother, the scholar, the theologian, or the shipwrecked man—which do you think really knew love as taught by Christ?

Hymn. "Love Divine."

Benediction. And now may the love that passeth all comprehension, fill our hearts and minds to overflowing, and lead us into ways of self-giving. Amen.

Postlude. "I've Found a Friend."

LESSON 13—SEPTEMBER 27

Joseph: An Example of Forgiveness

Genesis, Chapters 45—50

Genesis 45: 1-15; 47: 11-12

45: 1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother, Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

47: 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

KEY VERSE: *And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32*

TO BE READ EACH DAY

Sept. 21. M. Joseph Forgives His Brothers. Genesis 45: 1-8
Sept. 22. T. Joseph Provides for His Family. Genesis 45: 9-15
Sept. 23. W. Esau Forgives His Brother. Genesis 33: 1-8
Sept. 24. T. The Standard of Forgiveness. Matthew 18: 21-35
Sept. 25. F. A Forgiving Spirit. Colossians 3: 12-17
Sept. 26. S. God's Forgiveness. Psalm 103: 1-8
Sept. 27. S. "God Is Love." 1 John 4: 7-11

SCRIPTURE SAYS

By W. W. Adams

We have in this lesson neither a discussion of forgiveness nor a profession of forgiveness expressed in word, but forgiveness shown in deeds. Joseph's conduct may be compared with our Lord's conduct on the cross. There Jesus said nothing of his forgiveness of his enemies, but the fact that he forgave them is abundantly proved by his prayer that his Father forgive them. We recall also the conduct of the father in the parable of the Prodigal Son (Luke 15). Deeds, not words, effect perfect reconciliation. These instances help one understand Jesus' words of warning in Matthew 18: 35: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Yes, *from your hearts!* That kind of forgiveness will manifest itself in appropriate deeds. (Read also Mark 11: 25; Matt. 6: 15; Isa. 43: 25; Col. 3: 12-13.)

Thus we see that the lesson now before us calls attention, not to an isolated biblical idea, but to one that goes to the very heart of our religion as it is put into practice in daily living.

Let us urge again that the reader complete his reading of the story of Joseph. This is our concluding lesson devoted to the study of Joseph. The main division of the printed Scripture follows immediately upon the events of last Sunday's lesson. Note these additional matters.

1. Pharaoh himself suggested to Joseph the plan for bringing his family into Egypt (Gen. 45: 16-23). This, of course, stood as a guarantee that the family could put complete trust in Joseph and the arrangements he would make.

2. Try to sense the emotions both of the brothers and of Jacob, when they succeeded in convincing him that Joseph was still alive (Gen. 45: 25-28).

3. Jacob went down to Egypt, and Joseph met his father (Gen. 46). We have here the names and the number of the goodly company that migrated from Canaan to Egypt.

4. Joseph introduced his family to Pharaoh (Gen. 47: 1-12). Israel was placed in the land of Rameses. Beyond this passage our printed text does not go.

This dramatic story concludes with a further record of Joseph as governor in Egypt (chap. 47), Jacob's meeting with, and blessing of, his sons (chap. 48-49), and of the death of Jacob and (many years later) of Joseph (chap. 50). Let us now fix our attention upon Joseph as an example of forgiveness. He manifested his forgiving spirit in several ways.

I. In Making Himself Known (Gen. 45: 1-3)

Joseph's emotions finally mastered him; he had to yield to them. "Joseph could not refrain himself." We need not trace in detail all of the antecedents of this emotional experience. The reader can let his mind run back through the years, back to the boyhood of Joseph, back to his dreams. True to those dreams, he now in reality was lord over his father and his brothers. Their lives were in his power. Then there was the memory of the wrongs done to him by his brothers. But Joseph was not vindictive; it was not his desire to return evil for evil. He could not fear God and regard both evil and good as he did, and disregard the attitude of his brothers toward the evil they had done

to him. So, all through the scenes of these last days, in connection with the two visits to Egypt, Joseph had been watching closely to discover what was the mind and heart of his brothers with reference to their past deeds. There now could be no doubt that they recognized and repented of their evil deeds. He had heard them confessing their sins and recognizing that their troubles were the result of God's knowing their evil deeds (Gen. 42: 21-23; 44: 16). The brothers, however, did not know that Joseph had understood their confessions.

Then, again, Joseph was concerned for his father Jacob. There were many questions he desired to ask and plans he wished to make for his father's welfare. This would build up a great desire to bring to an end this long suspense and to make himself known.

But primarily it was Judah's moving appeal, studied last Sunday, that overpowered Joseph's hitherto inflexible bearing.

So the moment came, the dramatic moment toward which all of the story had been leading—when Joseph should make himself known to his brothers. But there were one or two delicate matters to be considered. Joseph was ruler of Egypt. He must maintain before his subjects that complete self-mastery that befits rulers. And Egyptian attendants were present when Judah made his plea. Moreover, Joseph would spare his brothers embarrassment. He could not make himself known without making them known also—including the wrongs they had done to him. And then, for personal reasons, in this moment of profound revelation and of high fulfillment, Joseph wished to be alone with his brothers.

Quickly, therefore, at the command of Joseph, the room was cleared of all except Joseph and his brothers. Four actions sum up what followed.

1. Joseph "wept aloud"—so loud that the Egyptians heard his weeping. Try to understand all that went into that emotional outpouring.

2. He said, "I am Joseph." Now, for the first time he spoke in the language of his brothers. Hitherto Joseph had spoken in the language of Egypt, and all conversation had been by means of an interpreter (Gen. 42: 23). How startled these men must have been to hear in their own language the truth announced!

3. "Doth my father yet live?" This revealed Joseph's first concern. What of his father, upon whom great sorrow had come?

4. The brothers were so frightened that they could not answer a word. They only trembled and stared, and tried to escape from his presence.

II. In Interpreting Events (Gen. 45:4-8)

Note how Joseph rose above the evil done to him. His interpretation of the events that had taken place during all these years revealed quickly and fully to his brothers that he was not seeking vengeance. He had forgiven them and wished them to understand the meaning of it all, and to see in it all the hand of God guiding, overruling all, for the highest welfare of all.

Detailed comment upon each statement made by Joseph is not needed.

"Come near to me." They had recoiled from him, had tried to escape. There was profound affection in his gracious invitation to come close to him. They instantly obeyed.

"I am Joseph your brother, whom ye sold into Egypt." These last words were not spoken to remind them of their sin, but to identify himself as indeed their brother.

Joseph desired that all grief, anger, and regret should be ended forever. He would have them forget the past, except to see this one fact: "God did send me before you to preserve life." The famine has no more than begun—five of the seven years of famine still lie ahead. During these five years "there shall be neither earing [plowing] nor harvest."

God had so guided that what the brothers had intended as evil had resulted in preserving life—the lives of the Egyptians. Further, "God sent me before you to preserve *you* a posterity in the earth, and to save your lives by a great deliverance." God's promises to Abraham, to make of him a great nation and through that nation to bless all nations, could not have been realized apart from Joseph's work in Egypt. This deliverance made possible the still greater deliverances of later centuries. (See Gen. 50: 20.)

Joseph would have them think that it was God, not themselves, who had sent him to Egypt; with the result that he now was father, counselor, to Pharaoh and ruler of all Egypt.

III. Planning for the Future (Gen. 45:9-13)

Having interpreted events of the past, Joseph could proceed to lay plans for the future. Read this beautiful section thoughtfully. His words may be paraphrased thus: "Hurry back to my father. Tell him, not merely that I am lord of Egypt, but that 'God hath made me lord of all Egypt.' Tell him, too, to hurry on to me. Moreover, not my immediate family only, but all the clan, and all its possessions are to come to Egypt, to dwell near me, in the most favored part of Egypt. I shall nourish you and deliver you from poverty and death, as the famine is yet to wax more severe. Your own eyes, including the eyes of my brother Benjamin, have witnessed that 'it is my mouth that speaketh unto you.' You cannot doubt me!"

Was Joseph a little proud when he asked his brothers to tell his father of all his glory?

IV. In Expression of Affection (Gen. 45:14-15)

Three actions stand out here.

1. Joseph and Benjamin, full blood-brothers, in each other's arms, weeping.

2. Joseph, weeping and kissing all of his brothers. There was no restraint now, no estrangement. Forgiveness was complete.

3. His brothers talked with him. Joseph had won his brothers completely.

V. In Providing for the Family (Gen. 47:11-12)

This brief passage merely declares that the plans, previously announced, were carried out. Goshen lay along the Pelusiac River, an eastern branch of the Nile, extending out into the desert. It was rich, separated from the homes of the Egyptians, and in every way suited to Israel's needs and to God's plans for Israel.

LESSON APPLIED

By Howard K. Williams

The Rest of the Story

Joseph wept aloud on making known his identity to his brothers, and his brothers were terrified when they knew that he was their brother. Judging Joseph by what *they* probably would do if the circumstances were reversed, they feared Joseph's wrath, but Joseph tried to assuage their fears and showed how his own unfortunate experience had worked out for the good of all. So, with Pharaoh's permission, Joseph offered his people a home in Egypt, and they settled in the best of the land.

In due time Jacob died. His parting request was that he should be buried, not in Egypt, but in the old family burial ground in Hebron (Gen. 49: 29-33). His wishes were carried out. Then, on returning to Egypt after burying their father, the brothers naturally wondered what Joseph's attitude would be, now that the guiding influence of the father was gone. But Joseph hastened to reassure them, that they need fear no evil from his hand.

After many years Joseph died, having exacted a promise that someday his brothers should carry his bones back to the homeland. So ends the story of one of the best-loved characters of the Bible.

The Grace of Forgiveness

There are three ways of making even two sticks of uneven length. The first is to cut the longer one to the length of the short one; the second, to nail a piece to the short one; and the third, to take off of one and add it to the other. Frequently we hear people say, "I'll get even with him!" Generally they mean that they will repay a mean trick with a mean trick.

Every day a boy passed a yard where there was a dog. The boy teased the dog, and the dog growled and barked at the boy. Then one day the gate was open and the dog rushed out and bit the boy. That was the dog's way of getting even. We really do not blame the dog, but we do blame the person who resorts to a dog's way of getting even. Had Joseph tried to get even with his brothers by bullying them or enslaving them, he would never have come down to us as a character to be admired. Adolf Hitler may think he is very shrewd, exterminating whole towns because one of his leaders is killed; but in the estimation of mankind Hitler always will be a monstrosity of cruelty.

"To err is human, to forgive divine." We all err and we all hope for forgiveness, but how hard it is truly to forgive! I think of an aged man I once knew, who with clenched lips would say, "I can forgive, but I can't forget." In other words, he did not forgive at all. Kin Hubbard says, "Nobuddy ever fergits where he buried a hatchet." We read about spectacular scenes where people "bury the hatchet," but, alas, they seldom forget *where* they buried it. I have seen the faces of good men harden, and their judgment warp, at the mere mention of the name of someone who had done them some wrong.

I cannot see how some of us dare pray the Lord's Prayer, especially the petition, "Forgive us our debts as we forgive . . . ." *As we forgive!* What a curse that would call down upon our heads if God forgave as *we* forgive! "How oft shall my brother sin against me, and I forgive him?" asks Peter, and then, stretching his imagination to its full limit, adds, "till seven times?" The rabbinical law put the limit at three. Jesus calmly answers, "I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18: 21-22). By the time you get through forgiving and forgiving and forgiving for an indefinite number of times you will have acquired a forgiving habit.

"Father, forgive them; for they know not what they do" (Luke 23: 34), prays Jesus on the cross. "Lay not this sin to their charge" (Acts 7: 60), cries Stephen, the first Christian martyr, as he gives up his life. "Forgiveness is better than revenge; for forgiveness is the sign of a gentle nature," declares Epictetus, the Roman philosopher. "Only the brave know how to forgive," says Laurence Sterne. Then, let the grace of forgiveness bring peace and joy to our hearts, nobility to our natures, and comfort to those who wrong us. We admire Joseph, who in a place of power chose to forgive.

"And 'tis in crowns a nobler gem
To grant a pardon than condemn."

The Need of Forgiveness

Joseph's brothers needed forgiveness. Nothing they could do would undo what they had done. You cannot unscramble eggs. A friend called me the other day and said, "Will you forgive me, what I said. I could have bitten my tongue off, a second after I said it."

"Boys flying kites haul in their white-winged birds,
But you can't do that when you are saying words."

You cannot unsay what you have said. You cannot unthink what you have thought.

There is only one way out of a misdeed, or a sin, only one—forgiveness is what we need. So ought we to forgive others. Forgiveness alone relieves the pain that we and others bear in our hearts. It alone restores right relations between man and man, and between man and God.

Yes, Joseph's brothers needed forgiveness. So did his father. So did Joseph. So do we. You for this and I for that, but each of us stands in need of forgiveness. Then let us go with confidence to our heavenly Father, whose forgiving love we have seen in Jesus, so that we may hear, "Thy sins be forgiven" (Matt. 9: 2). Our only hope of heaven is, not our goodness, but Christ's forgiveness. Like Bunyan's Pilgrim, we kneel humbly at the cross and find as we rise that our heavy burden of sin has rolled from our shoulders into Christ's empty tomb.

The Source of Forgiving Power

Joseph rises to great heights when he says, "Now therefore be not grieved, ... for God did send me before you to preserve life. . . . . God sent me . . . . to save your lives. . . . . So now it was not you . . . . but God" (Gen. 45: 5, 7-8). Again, "Fear not: for am I in the place of God? . . . . ye thought evil against me; but God meant it unto good" (Gen. 50: 19-20).

The source of forgiveness in the human heart is an absolute faith in God and God's guidance. Note how Joseph kept saying this—"You meant it for evil, but God meant it for good." It is of *God, God!* When we tie up our lives with God we need not fear any evil, even though the circumstances appear evil. And so, evil men may be forgiven, because we know God will work out even their evil for our good.

"Vengeance is mine; I will repay, saith the Lord" (Rom. 12: 19). "Though the mills of God grind slowly, yet they grind exceeding small." It is not for us to make them grind by an unforgiving spirit. "Considering thyself, lest thou also be tempted" (Gal. 6: 1), is a good reason why we should always be ready to forgive; for we all stand in need of the forgiveness of God.

The Results of Forgiveness

1. *On the Forgiver.* Joseph exercised a spirit of forgiveness, and so stands out as an admirable character. Even though people do not repent of the evil they do to us, it pays us at least to have within our hearts a forgiving spirit. An unforgiving spirit is like a serpent coiled up in our heart, ready to sting in return. We should pray for persons who do the wrong and pity those who continue to do the wrong. Forgiveness makes us more like God, who sends the rain and makes the sun to shine upon the just and the unjust alike. When we forgive we become more like our Father in heaven.

2. *On the Forgiven.* You will remember in *Les Misérables* how Jean Valjean was brought back by the police to the Bishop from whom he had stolen the silver, and how the Bishop, to the astonishment of poor Jean, who had experienced nothing in life but unkindness and penalty, said, "The silver is yours, Jean!" And to the police, "Let him go! I have no charge against him." After the police had gone the Bishop said, "Now, Jean, your soul is mine! Keep it clean! Go and sin no more!" Out on the moor that night Jean wept and prayed and determined. You know the story, know that what penalty and punishment could not do, the forgiveness of the good Bishop did.

3. *On Both.* Forgiveness is retroactive between the forgiver and the forgiven. There can be no peace between men without forgiveness, any more than between man and God. In the home the husband and wife must forgive each other—and forgive and forgive—if there is to be peace. In the church we are constantly hurting one another. The hardest thing in the world is to create a real brotherhood, and this is pre-eminently the church's business; but there can be no brotherhood within the church unless we forgive and forgive and keep on forgiving. So in society at large and among the nations. Wars cannot produce peace. There can be no permanent peace in the world until we all forgive and want to be forgiven.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To discover how we should treat a person who does us harm.

The Plan

1. How Joseph Treated His Brothers (Gen. 45: 1-15; 47: 11-12).

2. Four Ways of Treating Those Who Harm Us.

a) Infinite Retaliation (Gen. 4: 23-26).

b) Limited Retaliation (Lev. 24: 17-21).

c) Limited Forgiveness (Matt. 18: 21).

d) Infinite Forgiveness (Matt. 18: 22).

3. For Further Discussion.

The Procedure

Begin with a discussion of the Scripture, Genesis 45: 1-15; 47:11-12, following the treatment found in *Young People's Class.* "How shall we deal with the person who does us harm?" is a problem which all of us must face. The solution of this problem is never an easy one.

Let us examine four differing attitudes which may be expressed toward the person who harms you. Which of these four most nearly coincides with Joseph's treatment of his brothers? Which is most Christian? Which represents your personal ideal?

Infinite Retaliation

In one of the earliest pages of the Bible, we find the story of a man who believed in infinite retaliation. Read the account in Genesis 4: 23-26, preferably in the American Standard Version. With something of arrogance and boastfulness, Lamech said to his wives, Adah and Zillah:

". . . . I have slain a man for wounding me,
And a young man for bruising me:
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold."

The principle upon which Lamech acted toward the person who injured him was to pay him back with unlimited interest. Nations and some individuals still follow this principle.

Limited Retaliation

Turn over a few pages of the Bible and you find another suggestion as to how a person should deal with one who causes him an injury. Read Leviticus 24: 17-21. The principle established here is one of limited retaliation. If a man strikes you, you are not to kill him as Lamech did. But you are privileged to get revenge, to "get even" with him. If he puts out one of your eyes, you can demand the right to blind one of his.

Now, if you want to know what Jesus thought of this ethic, read Matthew 5: 38-46. But let us not be too harshly critical of the Levitical law. Have we gone beyond it in our own conduct? Let us remember that the principle, "eye for eye, tooth for tooth," represented a long step in advance of the prevailing morality of that day.

Limited Forgiveness

Let us pass by twelve or thirteen centuries from Moses' day to the time of Christ. Read Matthew 18: 21-22. Peter, approaching the Master, asked a revealing question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus' contact with Peter had started to bear fruit. Peter was beginning to realize that Jesus stood for a type of conduct that was different from the old ways of retaliation and revenge. As Peter walked with Jesus from day to day, listening to his teaching and watching his behavior, a growing significance attached itself to a word which was new to Peter's vocabulary, the word "forgive." It is true that he had a limited understanding of the word, but he had moved a long way ahead of the old idea of "getting even."

Infinite Forgiveness

When Jesus answered Peter's question, he gave to the world his prescription for dealing with wrongdoers, "I say not unto thee, Until seven times: but, Until seventy times seven." "Infinite forgiveness" was Jesus' solution to our problem. Jesus and Lamech are poles apart. From Lamech to Jesus, we run the entire gamut of possible modes of conduct by which we can treat the person who does us harm—from unlimited retaliation at one extreme, to unlimited forgiveness at the other. Jesus knew that only through forgiveness could we reclaim the wrongdoer and change enmity into friendship.

For Further Discussion

1. Do you think Joseph would have forgiven his brothers if his status had remained that of a slave? Would it have been easier or harder?

2. Is the possession of a forgiving spirit a fundamental in Christian living? Can a person who does not forgive others freely be a Christian?

3. In addition to Joseph, name other characters of the Bible who expressed a magnanimous spirit of forgiveness.

4. What attitude was expressed by the victorious powers following the first World War, as indicated by the Treaty of Versailles? What spirit was expressed by Hitler and his associates toward the injustices suffered by Germany?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. "Even as We Forgive."

PRELUDE. "Communion," Amann; or the hymn, "Praise the Lord, Ye Heavens Adore Him."

INTRODUCTION TO WORSHIP. (May be read responsively or recited by a selected class which has prepared in advance.)

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men."—*Ps. 11: 4.*

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" —*Ps. 15: 1.*

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."—*Ps. 24: 4-5.*

HYMN. "Dear Lord and Father of Mankind."

SCRIPTURE. Matthew 18: 21-35.

PRAYER PERIOD. The poem, "The Fool's Prayer," by E. R. Sill, may be read effectively to a soft musical accompaniment; or the following may be used:

Prayer. Heavenly Father, help and heal us, for we confess before thee our inability to manage our unruly emotions. We need thy forgiveness and aid.

Hymn. First stanza of "I Heard the Voice of Jesus Say."

Prayer. Heavenly Father, hear and heed us. We recall times when we have been refreshed by thy loving mercy. Grant us now thy forgiveness.

Hymn. Second stanza of the same hymn.

Prayer. Heavenly Father, light and lead us, for we find to our great joy that thou art a lamp unto our feet and a light unto our path.

Hymn. Final stanza of the same hymn.

MEDITATION. I examine my life and my soul, and find scars and half-healed wounds received in the struggle of life. I know the author of each unkind word and cruel deed. Do I forgive them or am I harboring ill-will and planning revenge?

I look upon the Christ, and find my Lord scarred and marred more than any man. Who has so mercilessly wounded him? I, for one. *My* tongue and *my* hands are guilty. Yet he forgives me.

Again, I examine my life and my soul. Where are the proofs of others' injuries upon me? I am blind to them. I cannot remember them. My brothers, I hold no debt against you!

All. Repeat the verse which states the objective (Mark 11: 25).

BENEDICTION.

POSTLUDE. "God Be With You 'til We Meet Again."

The Book Browser

Long ago Richard Whitlock wrote: "Books are for company, the best friends; in doubts counsellors, in damps comforters."

NOW that Japanese troops have invaded Burma, taken its principal cities, and cut the Burma Road, Baptists feel a deep concern for the future of their missionary work on that field and for the personal safety of their missionary workers. The names of some of them—Brayton Case and Gordon Seagrave, to name only two—have figured prominently in Associated Press dispatches; and we learn that they, together with their colleagues, have now taken on in addition to their other responsibilities that of ministering in every possible way to those who have suffered the wounds of war. They carry on, heroically, sacrificially; and not in vain!

Herein the work of a missionary differs fundamentally from the work of those who enter a land for the sake of building a colonial empire. The missionary identifies himself with the natives, he lives among them, shares their experiences, and spends himself in serving them, that they, through his example, may gain a knowledge and understanding of Jesus Christ. The civil administrators, the engineers, industrialists, miners, planters, and exporters, all too often have thought of the natives as members of an inferior race; they have lived apart from them, and have seen in the land only an opportunity for economic exploitation.

The result is that in a time of military invasion, the natives may feel little enthusiasm for fighting shoulder to shoulder with those who have ruled them; but the Christian message, not having been imposed upon them, but having been offered to them in love for their acceptance, is found to have taken root in their hearts. Japanese bombers may destroy the cities of Burma and render thousands homeless, but they will not stamp out Christianity. The missionary work of the past century has been built on a foundation that cannot be shaken. At the first opportunity the Burmese people themselves, out of their poverty, will rebuild the mission stations, the churches, the Christian colleges and hospitals.

■ What the Browser here states as a personal conviction finds abundant support in a recent publication of The Judson Press. This publication is *It Began in Burma,*[1] by Randolph L. Howard. For fifteen years Dr. Howard was a teacher in Judson College, Rangoon. During that period, and again on a recent missionary tour of Burma, he visited every part of the land. He is able to tell, therefore, what conditions were then and what they are today. He has seen not only the extension of the work in the metropolitan areas, but the transformation of the hill tribes through the power of the gospel.

Dr. Howard has an inspiring story to tell and he has told it well. The chapters of his book are high-lighted by accounts of his personal contacts with the missionaries at work in the various areas. These men and women have shown themselves true ambassadors of Christ. Frequently they have displayed in real life courage and sacrifice unmatched even in the pages of fiction. This well-written book deserves the wide reading it already is enjoying.

■ Another new publication of The Judson Press—and one which all pastors, Sunday school superintendents, and Christian educational leaders will do well to keep constantly close at hand—is *Christian Education in the Local Church,*[2] by Oliver deWolf Cummings.

Here one will find, in convenient form, an excellent survey of the total educational responsibility of the church. The church's task is viewed first in the light of the Christian gospel and then in the light of the best educational procedures. But the chapters are never allowed to become merely theoretical; instead, they give the simple plans and techniques, the ways and means, by which an adequate educational program may be set up in any local church, large or small. There is a discussion of how the church may be unified, and various plans for a unified Sunday morning and Sunday evening session are explained and evaluated. An important final chapter discusses current trends and gives the outlook for the future.

Dr. Cummings, by the writing of this book, has made a substantial contribution to the literature on Christian education; and The American Baptist Publication Society, in order to give the book the widest possible circulation, has made the price very low.

■ Since a Book Browser page that did not mention a volume of sermons would seem incomplete, the Browser calls attention to *The Place Where Thou Standeth,*[3] by Paul Scherer.

When Dr. Scherer, minister of the Church of the Holy Trinity (Lutheran), New York City, published an earlier volume of his sermons under the title *Facts That Undergird Life,* Dr. Halford E. Luccock said of them that they were "superb examples of vital preaching, deeply felt, glowing with spiritual ardor, alive with contemporary outlook, skillfully constructed with a simplicity that is high art." These words characterize with equal appropriateness Dr. Scherer's latest volume.

There are twenty-five sermons in all, and every one is a masterpiece. They are a shining example of what is most brilliant and best in contemporary preaching. Dr. Scherer knows what the modern man is thinking; best of all, he knows also the eternal verities which can keep the modern man from surrendering to despair. While the sermons are literary in the best sense and deserve careful study, they are at the same time delightfully informal and conversational.

■ *Choric Interludes,*[4] by Mildred Jones Keefe, of the faculty of Boston University, School of Religious and Social Work, is a book of "poetry arranged for times and seasons," together with directions for use by the speaking choir.

While choric speaking is being widely used in the public schools, for some reason not apparent, it has not yet been widely adopted by the churches. Yet, it offers great possibilities for the enrichment of worship. Poetry, in itself, possesses spiritual values and can fill a larger place than it commonly does in our church and church school services, especially in view of the fact that it makes possible wide congregational participation. But when there is in addition a well-trained speaking choir, Scripture readings can be given a new impressiveness. This volume contains a large number of suitable selections and a wealth of other material appropriate to holidays and special seasons.

Your Obedient Servant,

B. BROWSER.

Books Reviewed

[1] *It Began in Burma.* By Randolph L. Howard. The Judson Press, 1942. 125 pages. Price: cloth, $1.00; paper, 60 cents.

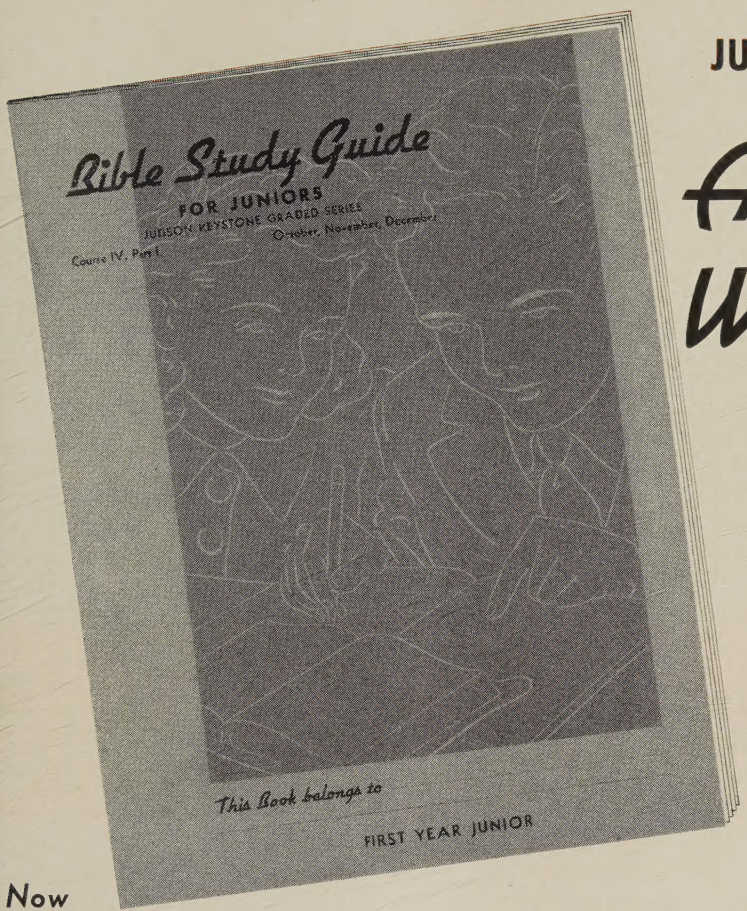
[2] *Christian Education in the Local Church.* By Oliver deWolf Cummings. The Judson Press, 1942. 159 pages. Price: cloth, $1.00; paper, 60 cents.

[3] *The Place Where Thou Standest.* By Paul Scherer. Harper & Brothers, 1942. 176 pages. Price, $1.50.

[4] *Choric Interludes.* By Mildred Jones Keefe. Expression Company, Boston, 1942. 352 pages. Single copy, $2.75. Special discount on quantity orders for church use.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

New Junior Course . . .



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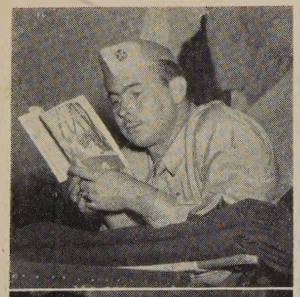

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